The Congregational Quarterly

EDITORIAL

At the time of writing the war in Europe has been over almost exactly two years, but conditions in Germany do not improve. The Ruhr is in the midst of "its worst and longest food crisis to date". The Allied Control Commission is subjecting all news to scrutiny before it is released, but it seems clear that the daily rations of the population are down to 800 calories a day instead of the 1,500, which are "just sufficient to maintain normal health".

The volume of reliable testimony as to conditions in Germany grows apace. Mr. Victor Gollancz has given an appalling picture as a result of his visit at the end of last year.[1] Even those, who will not take the trouble to read his account, cannot fail to be impressed by the 144 pages of pictures. Mr. Gollancz was wise to include those pictures. Many people, whose imagination might not be greatly stirred by the printed word, will be shocked into thinking by this visual evidence of unspeakable misery. If only a documentary film could be made! At a news-theatre recently we saw a film dealing with Germany. It was concentrated hate from beginning to end—the kind of thing which is calculated to make people say, "The Germans deserve all that is coming to them. Let 'em starve!"

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Lord Beveridge, in the account of *his* visit to Germany,[2] declares:

> I do not believe that one Briton out of ten, if he realized what was happening in the British Zone of Germany today, would wish it to happen.

After a factual and restrained account of conditions, Lord Beveridge says:

> Our psychological task—a year ago it would have been easy—was to persuade the Germans that Hitler, not Britain, was the cause of their woes. Today we are engaged in teaching them the opposite. By continuing misery without hope we are generating hate.

In urging the need for "a new line in Germany", Lord Beveridge points out that we must distinguish between three sets of factors

1 *In Darkest Germany* (Gollancz, 8s.).
2 *An Urgent Message from Germany* (Pilot Press, 9d.).

in the problem: those which are beyond any immediate human control, those which for the British Zone lie wholly within the power of Britain, and those which flow from joint decisions by Britain and her allies in the war. So far as those factors within the power of Britain are concerned, Lord Beveridge says it is no explanation to blame the staff of the Control Commission:

> What is wrong in Germany is policy more than administration. What is most wrong is with ourselves in Britain, in not realizing the supreme importance to ourselves and to the world of a successful solution of the problem of Germany.

Let us as a humane democracy, urges Lord Beveridge, tell our Government that we want them to stop the things which are happening in the British Zone, for no one else can do it. For the Christian there is a stronger motive for solving the problem than "its importance to ourselves and to the world".

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CANNOT the Government send back to Germany long before the end of 1948 all the prisoners who are in our hands? Lord Beveridge says that their return was "a constant theme with those Germans who are most co-operative with the occupying British".

> To keep these young men longer from the country which needs their strength and from the families which are crying out for them is an inhumanity that cannot be justified by any material gain to us.

Many of us feel ashamed when we see them working in our fields or on our roads. The prisoners themselves are inevitably becoming more hopeless. Their despair is, we trust, lightened a little by the kindness they are receiving from people and Churches near their camps, now that the greater liberty allowed them makes hospitality possible. But what is that to a man, who has been separated from his family for years and sees no prospect of rejoining them? There can be no adequate reason why all prisoners, except the few whose presence in Germany might be positively dangerous, should not be sent home forthwith.

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A USEFUL and thorough piece of research has been embodied in *The British General Election of 1945* (Oxford University Press, 18s.). The two authors, Mr. R. B. McCallum and Mr. Alison Readman, have devoted 300 pages to an analysis of the election machinery, the issues involved, the propaganda used, the part played by the Press and the significance of the results. The book will be of permanent value to students in this country and still more to those abroad, who seek to understand the British electoral system—a system, which was never *devised,* but just "growed".

Many readers will find that the chief interest centres in the

chapter in which the results are examined. Liberals, in particular, will find food for thought here. (Though Nonconformity and Liberalism are no longer virtually co-extensive, it is still true that a vast number of Free-churchmen find in Liberalism the best political expression of their religious principles.) The victorious Labour Party received 11,992,292 votes, while the parties forming the Conservative alliance polled 9,960,809. The Liberal vote amounted to 2,239,668, but the figure by no means represents the full strength of the party because Liberals contested only half the seats. The actual strength of Liberalism cannot be computed. As the authors point out, the seats, which were not contested, were presumably less favourable, and it cannot therefore be assumed that, if twice the number of candidates had entered the field, the vote would automatically have been doubled. As matters stood, the Liberals received a total of votes approaching one-fifth of those polled by Labour and considerably more than a fifth of those cast for the Conservatives. The Labour Party and the Conservative alliance secured 393 and 213 seats respectively. The Liberals had to be content with 12! In face of these facts few Liberals will need to be convinced that some system of proportional representation is desirable. A Speaker's Conference considered the question during the war, and reported against any innovation of the kind on the ground that proportional representation would make it unlikely that any one party would have a majority in the House of Commons, and, therefore, government would have to be by a minority or a coalition. It was not to be expected that the two dominant parties would have much enthusiasm for a change in the system, though Conservatives may reflect ruefully that their representation in the present House does not correspond very adequately to the number of votes cast. As our authors succinctly remark, "The Liberal party naturally dissented from the decision".

It is unlikely that any change will be effected in the near future. The great party, which happens to be out of power, can always hope that it will reap the advantage of the system at the next election, and the vast majority of the electors just don't bother their heads about the matter at all. The present system, the writers believe, appeals to the conception of an election as a sporting event, as a match to be won or lost. "It is almost impossible to show that the present system is just; it is sincerely felt to be fair"—a distinction which, we confess, is rather too subtle for us to grasp!

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To the uninitiated *The Finances of the Church of England* have always been something of a mystery, and we may well be grateful to Canon J. M. Swift for elucidating the matter in a pamphlet

under that title (S.P.C.K., 1s.). The Canon begins by destroying two popular illusions: (1) that the Church of England is "an extremely wealthy corporation", and (2) that the Church receives money from the State. On the latter point he quotes a reply given in the House of Commons to Mr. Driberg by Sir Kingsley Wood, then Chancellor of the Exchequer. This denial is to be welcomed in view of the frequent allegations that the freedom of the Church of England to take action or express opinions is hampered because it is "in the pay of the State".

The income of the Church is derived from two sources—(1) endowments, and (2) voluntary offerings. Under the first heading are included the Common Fund controlled by the Ecclesiastical Commissioners, which has an income of between 3 and 4 million pounds a year, and Queen Anne's Bounty, which has an income of about 2½ million (including the income from Government Stock in place of tithe rent charge). In 1940 (the last year for which statistics are available) the sum contributed for all Church purposes, including overseas Missions, was about £5½ million.

The income received from endowments is considerably less than it was a few years ago. The decrease is due to the fall in revenue from investments and to the results of recent legislation. The Tithes Act of 1936 reduced every £100 of clerical income received from that source by from 20 to 25 per cent. The Coal Act of 1938 meant a substantial loss, and the Ecclesiastical Commissioners anticipate further reductions of income as a result of the nationalization of the railways.

Canon Swift says that the Church will have to raise a great amount of new money, and, before the end of 1945, 34 out of the 43 dioceses had launched appeals for sums totalling £11½ million to meet diocesan needs alone. In addition, money will be required for such purposes as the training of teachers in the Church Training Colleges (£1 million), and for the training of men for the ministry (£650,000). This latter need is especially urgent in view of the fact that the Anglicans, like other branches of the Christian Church, are suffering from a lack of manpower. In 1914 there were 20,000 clergy at work. In 1939 the number had declined to 17,000, and the estimate for 1948 is 15,000.

Money is also needed to supplement poorer livings and pensions. The average stipend is doubtless higher than in the Congregational ministry, though it must be remembered that many incumbents still have to maintain houses, which are a burden to them. And the pension, to which an Anglican clergyman can look forward, would represent opulence to the unfortunate Congregationalist. At present, after 40 years' service, he is entitled to £200 a year (towards which he will have contributed 3 per cent per annum of his pay), and the pension is soon to be increased to £250.

Canon Swift rightly contends that the new money must be raised by voluntary giving:

> The only sound basis of Church finance, and the Christian method, is the giving systematically and as a religious duty, "according as God hath prospered" us. When Church people have learned this duty there will be no problem of Church finance, and the energies of clergy and laity, which are too often expended on money raising, will be able to be concentrated on other work (p. 22).

The £5½ million already raised by voluntary offerings represents approximately one shilling per communicant per week. It would be interesting to embark on a comparison of the levels of giving in the Anglican and Free Churches, but we refrain because it could be no more than a matter of speculation. We should have to be a little clearer as to precisely who is covered by the term "communicant". And, presumably, a considerable part of the weekly offerings would be derived—as in the Free Churches—from those who attend services as "adherents". So far as the Congregational Churches are concerned, though we know the amount of the contributions made annually to the County Unions and to Missions, we have no means of discovering how much is raised for the support of the Churches themselves. Our speculations, then, would be so vague as to be useless, but we have a suspicion that the weekly contributions for all purposes would be considerably more than a shilling per head. We have often heard Anglicans say that, in the matter of giving, the Free Churches have something to teach them —and they may be right.

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THE Governors of the B.B.C. have decided on a policy of "Freedom of the Air" for the statement of beliefs and opinions, which may be unchristian or anti-christian. We understand that the decision has been taken without a recommendation of the board responsible for Religious Broadcasting. The new policy is already being implemented in a series of talks called "Affirmations" broadcast on Tuesday evenings in the Home Service from 10 p.m. to 10.15 p.m. In making their decision, the Governors have declared that the talks and discussions must be of a positive nature, and not simply negative criticisms of the Christian position, and that they are to be broadcast at times other than those set apart for Religious Broadcasting.

For our part, we welcome this decision. We have long been uneasy about the monopoly enjoyed by the orthodox Christian Churches and the denial of the privilege of broadcasting to the unorthodox and to the antagonist of the Christian Faith. We recognize that the change is far-reaching and may seem to involve certain disadvantages for Christian witness, but we believe that, in the long run, the cause of true religion will be best served by the removal of

the reproach that Christian teaching and preaching enjoy official protection and special privileges. The Christian Faith can be stated and defended at the bar of reason. It has, in fact, nothing to fear and must in any case always be on the side of truth and willing to submit to its discipline. It may be that we shall find, as the Apostle found long ago, that even enemies of the Faith bear unwitting testimony to Christ, and that, even if He is preached in envy and strife, it matters little so long as He is preached.

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THE important conference of representative Congregationalists from all over the world, which is to be held at Bournemouth at the end of July, may well prove to be the beginning of a new chapter in the story of our Congregational witness. The Conference will be made up of ten representatives from the United States of America, ten from Great Britain and ten from elsewhere in the world. Its task will be to re-think the distinguishing characteristics of our Congregational Fellowship and to consider ways and means by which we may be drawn closer together and make our contribution to the World Church, especially through the World Council of Churches. The Agenda is to be planned for the next meeting of the International Congregational Council, due to meet in America in 1949. It seems clear that if International Congregationalism is to be developed, some organization on a world scale will have to be planned and someone appointed, whose responsibility it will be to lead and direct the work. Clearly, too, there is need of literature, especially a Manual of World Congregationalism, through which the Churches in different parts of the world may be kept informed concerning the problems which confront us and the way in which they are being tackled. These things, too, the Conference will have under discussion. There is evidence of a revival of concern among Congregationalists themselves about their specific witness and of awakened interest outside. The Conference is certainly timely, and we trust that its deliberations may fulfil all that is expected of them.

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LITTLE more than thirty years ago the women of this country were struggling to secure enfranchisement. That seems incredible in view of the place women now hold in the life of our nation. The part they played during the war gave further evidence, if any were needed, of their courage, skill, endurance, and devotion, and but for their response in its time of need this country would have been in a sorry plight. It was not only that they undertook work which released men for other tasks, but they brought their own rich and distinctive contribution to the threatened life of the nation.

The Church generally lags behind in giving to women recognition comparable to that which is given them elsewhere. The

Baptists and Congregationalists alone have opened to them the possibilities of full ordination, although the Society of Friends have long recognized the principle of equality in their assemblies.

The question of the status of women in the Church has been raised by Mr. F. D. Bacon in *Women in the Church* (Lutterworth Press, 8s. 6d.). He has surveyed the part played by women in the life of the Church through the centuries, from New Testament times to our own day, and against this background he examines the status of women in the Church today. He draws the conclusion, with which we are inclined to agree, that the advocates of the claims of women to full ordination and those who have resisted such claims, have been too much swayed by considerations of equality with men. "Women have their own peculiar gifts to bring to the service of God in His Church", he writes, and adds, "New spheres of service within the Church have opened up, which women have proved more capable or better fitted to fill than men". In the light of that we suggest (although Mr. Bacon as a good Anglican, we assume, does not make so bold) that it is the narrow view of ordination, and a rigid ecclesiasticism rather than theological considerations, which hold many Churches back from ordaining women to the Ministry, even though these Churches depend so largely on the devotion and service which women give.

As a book Mr. Bacon's work has the weakness of falling between two stools. It is too summary in its treatment of the subject to be a satisfying treatise on the contribution of women to the life of the Church. On the other hand, it fails as an apologia because Mr. Bacon is not clear in his own mind about this matter of ordination, or has subordinated his personal convictions in deference to his churchmanship. If this book was meant as a history, it merited a more thorough and documented research; if it was meant as an apology, it deserved a stronger conclusion than "God's will, *will* be done on earth, and surely the best thing we can do is to prayerfully await the working out of His Purpose in His own time".

Mr. Bacon's readers will be grateful to him for raising the matter and putting it in its setting, and for many clues for further enquiry and study in a subject on which all too little work has been done.

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We have received a copy of the booklet prepared as an outline for the discussions of the First General Assembly of the World Council of Churches which will meet at Amsterdam from 24th August to 5th September, 1948. The book has the striking title, *Man's Disorder and God's Design* (S.C.M., 1s. 6d.). It has been produced under the editorship of Professor John Bennett, one of America's most able young theologians, who is a Congregationalist on the staff of Union Seminary. The handbook summarizes the work of two years'

deliberations by four commissions established by the Study Department of the World Council. The themes, to which the commissions have been giving their thought, are:

1. The Universal Church in God's Design.
2. God's Design and Man's Witness.
3. The Church and the Disorder of Society.
4. The Church and International Aims.

The statements contributed by the commissions are to provide the theses of a larger work to be published after the Council has met.

Great significance attaches to the first Assembly of the World Council of Churches, and the work of Professor Bennett and his colleagues ensures that the Assembly's discussions, if they keep to this outline, will be realist and relevant. This work of preparation shows a vivid awareness of contemporary need both in the Church and in the world, and is a serious appraisal of the resources of the Gospel to meet them. Here is straight thinking and straight speaking. The book ought to be in the hands of every minister, for it is every minister's responsibility to know what the World Council of Churches is doing and planning, and to acquaint his congregation with the facts.

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In Britain as recently as 1826 200 offences were punishable by death. The University of Cambridge has now established a Department of Criminal Science. Times have changed! The Department has inaugurated a series of annual lectures, the first of which was given last January by Viscount Templewood, and it is now published under the title *Crime and Punishment* (Stevens, 2s. 6d.—the price could surely have been lower).

Some of the most interesting paragraphs in the lecture deal with the working of the probation system, and include data which will be new to most readers. There are surprisingly wide variations in the practices of the courts, and even of the same court at different times:

> Whereas the average for England and Wales of probation sentences for 1938 was 51 per cent and just under 6 per cent fined, Liverpool put only 35 per cent on probation, but fined 21 per cent, and Gateshead put 34 per cent on probation and fined 38 per cent. Other districts vary rather in the proportion of cases they dismissed after the charge was proved. The percentage under this heading for England and Wales was 24 per cent, but Swansea put 26 per cent on probation and dismissed 42 per cent, whilst Bootle dismissed as many as 56 per cent of the cases and put only 21 per cent on probation. In Windsor the percentage placed on probation remains always under 10 per cent. Sometimes a comparison of the figures for two consecutive years will show a complete revolution in the policy adopted by a particular town. Thus in 1937, Oldham put

> only 21 per cent on probation and fined 36 per cent; in the following year the percentage on probation went up to 61 per cent, and no use at all was made of fines . . . (pp. 10f.).

Lord Templewood concludes that probation is excellent in many cases when properly used, but that it has often been applied in a haphazard way and to unsuitable cases. Probation is not a form of acquittal (as is often supposed), and he suggests that it should follow a definite conviction, but that, if the probationer makes good, the conviction should be erased. Like other authorities, Lord Templewood roundly condemns the giving of a short term of imprisonment to the young criminal, for it allows no time for training and merely deepens criminal tendencies and habits. But, while crime is increasing, there are fewer young offenders in Borstal institutions now than in 1938—an anomaly to which we drew attention in a recent issue. Yet Borstal does provide an extended training.

Among his suggestions Lord Templewood includes a plea that prison tasks shall be constructive, and aimed at restoring the prisoner's self-respect instead of breaking his morale. There is no reason, Lord Templewood contends, why prison labour, though hard, should not be "useful, interesting and reformative and modernized on the lines set out by the Salmon Committee" except the "antiquated opposition of certain Trade Unions". If such opposition exists and is strong enough to be decisive, we could think of other adjectives for it besides "antiquated" !

Lord Templewood concludes with a tribute to the work of the religious and philanthropic societies and, not least, to

> the wise men of Cambridge who are bringing to bear the intensive study of a great University upon problems that closely affect the life of the whole community but that have too long been neglected by the serious students of social progress.

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As we write, we have just heard it stated in the six o'clock news bulletin that today—the very day on which the five-day week begins in the pits—25,000 Durham miners have been prevented from getting to the coal-face by an irresponsible and unofficial strike of 150 men, who work the cages. No strike, a union official has said, has ever caused so much resentment among the miners, because the men were anxious to show that the five-day week could be made to yield good results. The indifference of workers to the inconveniences caused to "capitalists" and the "bourgeoisie" by irresponsible strikes is perhaps understandable, but the disregard by one section of workers of the interests of other sections shows a narrow self-centredness, which bodes ill for the solidarity of the Labour movement. These latest strikers affirm that the five-day week will mean a loss of from thirty shillings to two pounds a week.

This has already been denied and in itself seems unlikely. But, supposing it to be true, it is incredible that such a glaring anomaly would not easily be put right through the recognized channels of negotiation. The Labour movement is certainly losing a great deal of sympathy through the epidemic of unofficial strikes, which suggests that leaders cannot control their followers. If an election were to occur soon, it is certain that many, who voted Labour in 1945, would not do so again. Added to all the other vexations and frustrations of these days, the frequent strikes (even if, as Sir Hartley Shawcross says, the time lost is only 10 per cent of that lost after the last war) are inducing a widespread mood of exasperation, which may have far-reaching effects. We recall that in 1929 a hotel-keeper in Milan told us that, before Mussolini came to power, the trains could never be relied upon, for if there were not a strike at Milan there would certainly be one at Genoa. But, he said, there are no strikes now. Visitors to totalitarian countries have always been familiar with that kind of argument. But it is the sort of reasoning which appeals to the exasperated, and there are plenty of people who are now saying that we should not have had this sort of thing if Mr. Churchill had returned to power. If they could displace the Labour government (which they are ready to accuse of "dictatorship"), they would like to see the workers controlled with a strong hand. People, who are sufficiently mature to live in a democracy, must not allow exasperation—however justified—to distort their perspective, or they may find that they have moved further towards totalitarianism than they intended.

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THERE is such a marked revival of interest in the theology of Dr. Forsyth that the proposal of the Independent Press to reprint his works in a uniform edition will be widely welcomed. The first two volumes are now available: *The Person and Place of Jesus Christ* (10s. 6d.), which Canon J. K. Mozley described as "Forsyth's greatest book", and *This Life and the Next* (5s.). The publishers are to be congratulated on the attractive format of these books and can be assured that further volumes will be eagerly awaited.

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OWING to the date of going to press it is not possible to refer in this issue to the Report of the Joint Conference on Presbyterian-Congregational union. We hope to deal with the subject in the October *Quarterly*.

NATURAL THEOLOGY IN KARL BARTH

By E. L. Allen, Ph.D., D.D.

A recent addition to our theological literature has made accessible to the English reader two of the pamphlets in which the controversy between Barth and Brunner over the question of natural theology was carried on[1]. At the time, this rent in two the neo-Calvinism of the Continent, but Barth and Brunner have since then gone their several ways and cannot any longer be included within one school of thought. The reader of Peter Fraenkel's slim volume may be interested to follow Barth's subsequent, much more elaborate, and more irenical development of his thought on this matter in the second volume of his *Kirchliche Dogmatik*. There, treating of the doctrine of God, he has necessarily to consider afresh the whole question of the possibility of such a 'natural' knowledge of God as was debated between himself and Brunner, but now he is free to handle it in a less polemical and more sympathetic manner.

Between his *Romans* and his *Dogmatik*, Barth has gone to school with Anselm and learned from him the method which he is now busy applying to the whole field of theology in volume after volume of his massive work. Anselm's position was that the truths of Christianity are divinely revealed but that it is within the power of reason to assimilate them, once they have thus been given to it. The question *Cur Deus homo* is a valid one, considered as an effort to discover the why and wherefore of the fact that God did in Jesus Christ become man. So Barth would say that we may not ask *whether* God is knowable, but only *how* he is knowable. For the theologian is a person who stands within the process of revelation, who knows God therefore through the witness of the Church and of Holy Scripture. He sets out from this fact but he has a right to go on to enquire into exactly what is involved in it.

God is known to us, we find, for one reason and one only, because He has been pleased to reveal Himself to us. We have the record of His revelation in the Bible, which from cover to cover bears witness to Jesus Christ as God's final self-disclosure to our race. But *how* is God able to reveal himself to us? What is there in His being which as it were disposes Him not to remain aloof, but to become known to His creatures? The answer to this question is given by the doctrine of the Trinity, which Barth therefore places in the very forefront of his system. The Eternal Word of God is the ground of the possibility of the Word spoken in time. It is in the very nature of God to communicate Himself to Another, to go

[1] *Natural Theology, Comprising 'Nature and Grace' by Emil Brunner and the reply 'No!' by Karl Barth.* Translated from the German by Peter Fraenkel. 1946.

out of Himself into binding relationships, and therefore He can and does come to us, binds Himself to us in a covenant of mercy. God's dealing with His creatures in time and space represents, so to speak, the overflow of what He is within Himself in the timeless perfection of love.

We may bring the various forms of natural theology under two heads and consider Barth's attitude to each. There is first the philosophical theism which attempts a demonstration of God's existence and perhaps even of His nature from the course of the world. He is its First Cause, its Designer, its Prime Mover. How far do such arguments take us? At the best, Barth would say, they give us something uncertain and vacillating, no knowledge of God in the proper sense of the term. One may play with such ideas in the class-room, but who among us would venture his life upon them for five minutes? And the God we claim to reach by such means is what Feuerbach and Freud declare him to be, a mere projection of ourselves. It is sheer Titanism on our part to suppose that we can build some Tower of Babel and climb to God: we must wait humbly till God reveals Himself or He will never be known to us.

In the second place, Roman Catholic theology has not only taken over the Aristotelian argument as a prolegomenon to revealed theology, it has also elaborated, under the form of the *analogia entis*, the transition from human experience to God. But we should not suppose that we can pass from man to God by singling out some feature in our experience and using that, when raised to the level of an absolute, as a description of Him. We say, for example, that in society we see what lordship is, in artistic effort something of creation, and in our homes the nature of fatherhood. Can we not then speak of God as Lord, as Creator, and Father, and really mean something by what we say? Barth replies in the negative. God is Lord, not in the sense that He is like earthly lords only more so, but in the sense that He is the original and unique Lord from whom all else that bears the name derives its authority. So far, therefore, from our seeing in earthly fatherhood an illustration of the divine, we must first learn from revelation what fatherhood is in God, where alone it is truly to be found, and then go on to ask whether it is legitimate to apply the name to what we find in our homes. There is no analogy between nature and grace, but after we have found grace it may be possible to discover likenesses to it here below. There is no movement from man to God, but only from God to man.

Surely, Barth urges, the principle that God is only to be known as He reveals Himself might almost be regarded as self-evident. What is amazing is that anyone should suppose that we are capable of ourselves of finding and even of demonstrating Him, as

though He were a new continent or a proposition in geometry! How is it that the delusion dies so hard? There are several reasons for this.

(i) To begin with, there is the pressure of life itself upon men, forcing them to construct philosophies and to find grounds of hope. It is vain to argue that metaphysics has shown itself fruitless and that there are fixed limits set to human knowledge. Man cannot in fact live without some consolation in sorrow, some guidance for conduct. He arrives at his own conclusions and is thus able to equip himself for the adventure of living with a conception of the Absolute or a set of moral postulates. But in all this he does not know God any better at the end than when he set out. He has merely set up an idol of his own making and gone on to worship it. What we attain by our own reflection may be noble, elevated, and inspiring, but 'the workman made it, it is not God'.

(ii) From the side of the Church, it is argued that it is necessary to deal with people in their actual situation, and that the Christian teacher must therefore accept and use their ideas, hypotheses, values, call them what you will, as a means by which to convince them of the true God. Surely the Church should deal in sympathy with these efforts after truth, however ineffectual she may know them to be. And if they do not lead to God as He is known in Jesus Christ, they may serve as a propædeutic. Perhaps it is necessary that men should go through the preliminary stage of an idea of God as the First Cause or the Architect of the universe before they are able to apprehend Him as made known in the Gospel.

In other words, replies Barth, it is seriously suggested that a little idolatry may be advisable before men come to recognize the one true God! Surely the Church ought to make up her mind where she stands in this matter and be sincere in the proclamation of her message. If she really thinks that a natural knowledge of God is within our reach, let her say so. The Roman Catholic Church does that. But if she does not take this view—and the Reformed Church cannot—she does men a disservice and is unfaithful to her Lord if, for tactical reasons, she takes up a position which is not really hers. Let not the theologian pretend for the sake of argument that he is an unbeliever who needs to be persuaded of God by some reasoning. Even if he succeeds in his curious apologetic, it is quite possible that those whom he convinces will remain satisfied with the Architect of the universe and see no reason for going any further. If he fails, those who are unconvinced by his logic will not listen to him when he opens his Bible and speaks the language of revelation.

(iii) But some will argue that the Bible itself recognizes a knowledge of God which is based on His works in creation. They will

quote the passage in *Romans* 1 which Barth himself once interpreted in this sense or point to the inclusion in the canon of Scripture of the Wisdom literature, with its sober reflection on life and its discernment of God in the order and beauty of nature. Barth would deal with this objection both by the exegesis of the passages in question and by a general consideration. We may content ourselves here with the second. He notes that even the advocates of a Biblical natural theology grant that it is only a subordinate feature in the whole, and he contends that, that being the case, we cannot suppose that this is really opposed to its main witness. Variety there may well be in the Biblical message, contradiction there cannot be. So that what is secondary must be understood in the light of what is primary. In both cases, man as the Bible speaks of him is man as God's revelation has shown him to be, not man as he is in himself apart from God. What he is able to perceive of God in nature is not something he has himself found there, it is the echo of God's voice, the reflection of His light, in it; in the last resort, it is knowledge by revelation.

(iv) But the main reason for the vitality of natural theology has yet to be stated. It lingers on within the Church as in the systems of the philosophers, and men contend for it as though it were a part of the Gospel. Why is this? It is because it corresponds so aptly to that situation with which the Gospel deals; with man's awareness that he is in dire need combined with his reluctance to accept assistance from beyond himself. Natural theology is a counterpart in the intellectual sphere of that work-righteousness which is the religion natural to the human heart. We are convinced that we can solve our own problems and that we need not come as contrite sinners to receive the unmerited mercy of God. We like to stand erect and enumerate our arguments for the existence of God, because these enable us to feel that we are independent of Him, are even in some sense His Master. Man, proud man, can accept a remedy only if he has thought it out for himself: he will move heaven and earth rather than acknowledge himself absolutely dependent upon God. He has his own source of truth and does not need to wait for revelation. Even in the Church, where ostensibly revelation is admitted and allowed priority, in fact man maintains his own natural knowledge of God as a defence against it. The mass of believers must no doubt be content to accept what is given them on authority, but the theologian has his private sources of information and he can examine God's credentials before he allows Him to speak! To tame revelation in this way may rightly be described as the supreme achievement of human self-assertion.

Yet we cannot deny to man any knowledge of God or we should repudiate the whole course of Christian history. Indeed, does not

theology presuppose that the theologian at least has such knowledge? Clearly, therefore, while there is no natural capacity on man's part for God, there is no natural incapacity. There is nothing in the fact that we are human which makes it impossible for God to speak to us and for us to respond, for the all-sufficient reason that He has so spoken and we have so responded. That man by grace knows God is a fact, but a fact of which we ought to be able to give an intelligible account.

We can do so if we begin by asking who this man is who actually knows God. The answer to that question is that he is neither you nor me, neither Jeremiah nor Paul; in the last analysis, he is Jesus Christ. Jesus Christ is the one Man who has known God. He is both God and Man, at once the God who discloses Himself and the Man who receives the disclosure. God is only to be known by God, therefore only by the Man who is also God. As the second Person of the Trinity He participates in God's eternal self-communication, while as the incarnate Son He lives in the world a life of perfect obedience to the Father. He knows God, He sees Him without a veil between. We in our turn only know God as we are taken up into Him, as we enter into His community and come under the influence of His Spirit. By faith we are brought into that filial relationship with God in which He stood, so that we too can have access to Him in trust and love. But knowledge of God is never our possession; we have it only as we look away from ourselves to Jesus Christ. In other words, our knowledge of God is in hope and prayer: we pray that He will reveal Himself to us and we hope that, as He has answered our prayer in the past, so He will answer it in the future.

Once we have seen this, we can deal with that vexed question of the 'point of contact' for revelation in human nature. Surely, the opponents of Barth would argue, there must be something in man which makes it possible for him to receive revelation whereas other creatures have not this endowment. One attempt to mediate between the two positions consists in identifying man's need and sin with this point of contact: it is the very fact of man's misery which makes him open to revelation. Barth replies that, on the contrary, the central point in man's sin and need, and the one which he most stubbornly maintains, is the proud conviction that he can get along by himself and can dispense with God's grace. A point of contact there is and must be, but the Word does not find it ready to hand, it creates it. In the act of revealing Himself to men God makes them capable of receiving the revelation, so that any capacity they possess in this direction is not their possession but His gift.

Does this train of argument not lead to a refutation of natural theology *in toto,* and should not those who are convinced thereby

look for it to be abandoned, sooner or later? Not at all. Optimistic expectations of that kind show that the argument has in fact not been understood. For if natural theology is the supreme expression of sin, of man's confidence that he can handle his own life and that, if he needs God, he can find Him for himself, it follows that it is not likely to die as yet. It will live as long as man's resistance against grace continues, and it will maintain itself in the Church as long as that Church still stands over against her Lord with claims and rights of her own. Natural theology is a symptom of the disease of sin and will only pass away when sin has been eradicated, that is, at Christ's Return.

Meantime, it is not for the Christian theologian to take it too seriously. He should be glad that men have the small consolation with which it provides them while their life is not yet in right relations with God. If the prodigal son is not yet willing to return to the Father's house, who are we that we should refuse him the husks which will appease his hunger for a little while? Nor should we turn aside to attack the idols men have made for themselves, we who have all too little time for our task as witnesses to the living God. Let us set forth God as He has come to us in Jesus Christ and trust that this will dispel the illusions which men cherish and which will never yield to our arguments. But of one thing let us be sure, that there is no knowledge of God save as He has given Himself to us in Jesus Christ. 'We have no right to turn our eyes in any other direction than Jesus Christ, nor to compose any sentences on this matter except such as have Him, and Him always and only, as their subject'. And it is equally true that we can make no true statements of what man is except as we make them in terms of Jesus Christ. 'The truth of his existence is this, and only this, that Jesus Christ died and rose again for him'.

Any attempt to pass judgment on this train of reasoning should begin by a frank repudiation of natural theology in the sense of a knowledge of God which is arrived at by the unaided exercise of human reason. There is no argument for the existence of God which is cogent enough to put our doubts to confusion: all knowledge of Him contains some element of faith and spiritual venture. Equally, there is no such thing as unaided human reason: man cannot escape from his relation to God, and even when he rejects God, he derives from that relationship the very possibility of such rejection. We must agree with Barth in his insistence that all knowledge of God is by revelation. It is with a personal God as it is with human persons; no access to them on our part is possible without some movement on their part towards us in self-disclosure. If therefore we continue to maintain that nature, history, and our human experience lead us in any way to God, that will be because in them all we find Him actively revealing Himself.

That something of this kind is maintained in the Bible can be defended throughout the Wisdom literature, with the obvious exception of *Ecclesiastes*, that for those who have eyes to see it God is present in the order of His world and in the very nature of human life. Second Isaiah is not only an impassioned prophet, he is also something of a rationalist: he is prepared to risk the credit of his God on fulfilment of prophecy and to challenge the diviners of Babylon to debate the merits of their respective deities. In the Gospels, Jesus bids His hearers look into their own home life as into a mirror in which they will see reflected the character of God: His parables presuppose a certain unity of the natural and the spiritual orders, so that the seed in the ground can bear witness to the purpose of God. Is not this the doctrine of analogy? 'We can defend this use of analogy', says one of our foremost *O.T.* scholars, 'on one condition only—that there is sufficient kinship between man and God to make it valid. That is the Biblical assumption, which underlies the declarations that man is made in the image of God, that Israel is the son of God, and even (in the New Testament) that Adam is the son of God, and all men His offspring'[2].

That Barth does not see this is due to the fact that he begins by restricting revelation within narrow limits, by reducing it to Jesus Christ and the witness of prophets and apostles to Him. That is rather like supposing that a man reveals himself to us only when he makes express statements as to his purposes and motives. Whereas, to be sure, he is continually disclosing himself to us and his 'off moments' may well be as illuminating as any of his formal professions. So God reveals Himself in all His intercourse with us, simply by what He is and does; equally, whether we are aware of it or not, we are all the while responding to Him. The response which we make to this revelation on His part is probably never wholly adequate and never wholly erroneous. We may well suppose that all that passes with us as knowledge of God is in some respects idolatry and in others genuine apprehension of His will. Perhaps there is no religious experience so pure that it does not contain some admixture of our human self-assertion. Barth would readily grant that, but he would probably not allow that the basest superstition may well contain some gracious meeting of God with man in his need. Who are we, however, to deny this?

What then is the place of Christ and the specifically Christian revelation in this setting? I know of no reason why we should hold that Christ is the *only* revelation of God: it is enough, surely, if we see in Him the key to all God's dealings with us. In what has come to us in Him we discern the interpretation of the innumerable disclosures of God which enter into our experience. If we

[2] Robinson, H. W.: *Inspiration and Revelation in the Old Testament*, p. 87.

care to do so, we can follow Brunner in reviving the old distinction between general and special revelation: at any rate, it is vastly superior to that between natural and revealed religion or theology. There are certain moments in my relations with a friend which for me illuminate all other moments, so that even when there is that in his attitude which I find hard to understand, I fall back on them and assure myself that there his real self was to be seen and that all else about him must ultimately be interpreted in the light of this. It is such a service that the Cross renders to us.

If that is so, we may perhaps take a further step, and give a meaning of our own to Barth's contention that God is to be found only in Jesus Christ. There are passages in his *Dogmatik* in which he admits frankly that Christ is not to be confined to those who bear His name. But he does not draw from this the inference which might legitimately be drawn and which would lead us to something like the Quaker conception of Christ as the Inner Light. Even if God meets with men and men meet with God elsewhere than at the Cross, if He speaks to them through the order and beauty of the world, through moral values or personal relationships, yet Christ is not absent from such hours. He is present, though unrecognized. The great saying that no man comes to the Father but by Him is not to be understood as narrowing down the possibilities of our access to God but as showing that Christ is not to be confined within the limits of His life on earth. He is the Light that lighteth every man, and we do not contend that there are other ways to God than His, but rather that, on all roads which lead to God, He is the unseen Companion of our race.

RELIGIOUS POETRY OF THE SEVENTEENTH CENTURY

By Margaret Gwyther, B.A.

Literature, like most forms of human activity, inevitably bears the stamp of the time that produces it. Few people, and poets least of all, with their extreme sensitiveness, can escape from the conventions, fashions, and ways of thought of their day, and, indeed, we would not have it otherwise. Great literature must be a measure and interpretation of life, bringing light and awareness to the reader, and no one can achieve that if he has not been in contact with life, and that life is naturally the life of his time. A poet's greatness consists of interpreting and piercing through the things which would otherwise hem him in, to make them vital for men of entirely different ages.

The literature of any age, then, will help us to a certain extent to see the society of the day, the social customs, and the subjects of topical interest, and, in return, a knowledge of social history may explain trends and themes in the literature. When we come to the writings of the early seventeenth century, this is very true. Just as the conditions of life after the death of Elizabeth were very different from what had gone before, so the literature was changing. The drama of the last half of the sixteenth century had been an expression of the virile, confident spirit of the nation, in touch with life at every point. It was as if the spirit which unified the nation found a truly national self-expression in this one form of literature, which dominated all others. After the death of Elizabeth in 1603, that unity in life and literature was lost. The drama that had been so full of life became debased and formalized, extravagant and lifeless. King James' court now encouraged masques with their dancing, elaborate scenery, and spectacular effects, rather than drama. The courtier poets, Suckling, Carew and Lovelace wrote their charming, facile, but trifling lyrics. These, while they reflect the life of the pleasure-going court, are by no means an expression of the movements, the undercurrents of feeling, and the dissatisfaction with existing affairs which were to result in the Civil War, and which give the first half of the seventeenth century its historical character.

The rise and spread of Puritanism during the last half of the sixteenth century had an enormous effect on the seventeenth century. It gave rise to the sects, which separated from the Church of England, and also, to the desire for reform in that Church itself. This movement did not merely affect a small group of people. The

true spirit of Puritanism, that which desired only to serve and worship God rightly, and which raised the questions of freedom of worship, the nature of the Church, and the authority of the State over the ways of worship, was a force which affected all thinking men of the day. The result was a sort of religious culture, which spread over the whole nation, and caused such things as the "prophesyings", which were reported from all parts of the country during the last half of the sixteenth century and the first half of the seventeenth century. These were weekly assemblies of members of local Churches at which addresses on religious themes were given, members of the audience occasionally supplementing them and opening discussions. These came to be accepted even by such staunch episcopalians as Jeremy Taylor, as he tells in his *Liberty of Prophesying*, and they show the real desire of these Puritans to gain knowledge of religious subjects, and to enrich the spiritual life of the community. In the wider world of politics their beliefs may have led them astray, but despite the strife and dispute in which they resulted, it cannot be doubted that the new religious consciousness of the Puritans reanimated the life of the nation.

We find this reflected in the literature of the time. Religion is the unifying force of the greater part of the writings of the years 1600-1660. It was the inspiration of the sermons of Donne and Jeremy Taylor, the writings of Bunyan, the musings of Sir Thomas Browne, the meditations of the Welsh clergyman, Traherne, and, above all, it inspired the verse of the metaphysical school of poetry —that of Donne, Herbert, and Vaughan. (Of course, it contributed much to the poetry of Milton, and to his choice of subject, but he could be the subject of many hundreds of essays, and is somewhat outside my scope.) This literature is of a devotional nature, and is the expression of the Puritan spirit that desired to seek and serve God. The political strife, the bigotry of the divines are not found, but, instead, the sincere religious convictions which lay behind their sometimes misguided zeal. Puritans laid stress on inward things, believing as they did in the immediacy of the relation between God and man, and on personal religion; and that is what the literature most truly reflects. Strangely enough, though, this expression of the Puritan spirit does not come from those members of the community in which it was to be found, presumably, in its purest form. There is no non-conformist literature at all, apart from Bunyan. Perhaps the non-conformists were so involved in a struggle for existence that they had no time for literature, but most likely the depth of the Puritan spirit in them, the concentration on inward things, and distrust of outward symbols went against literary expression of their faith. Their greatest contribution to literature in that age lies not so much in any creative work, as in their reading of the authorized version of the Bible in

such a way that it found its way deep into the national life, and influenced English prose beyond measure. It is significant that Bunyan, the one non-conformist whose voice is to be heard, was steeped in the prose of the Bible, which echoes and re-echoes throughout his works.

Bunyan's concern for, and expression of the relation of God with men, took an outward form, for he was writing to teach and convert, and he published his books with that purpose. The verse of the period is rather different, for it is a purely personal matter, intended merely for circulation amongst a few friends, although the subject, the relation and revelation of God to man, is the same. Herbert, Vaughan and Crashaw all retreated from the world. They all withdrew to places beyond the sound of the striving world. Vaughan lived largely amid the solitude of the Welsh hills. Herbert had purposely withdrawn himself from the world of public affairs, in which he might have gone far, to become a country parson in the village of Bemerton. Crashaw, the son of a clergyman with Puritan leanings, at the age of thirty became a Roman Catholic, and retreated from life to various monasteries in France and Italy. Donne did not withdraw himself from the world so completely as did the others, and for many years he was Dean of St. Paul's, and one of the most celebrated preachers of the day; but he nevertheless gave up all desire for worldly things, devoted himself to the ministry, and lived the life of the spirit to an intense degree. Isaac Walton's *Lives of Herbert and Donne* witness to the devoutness and saintliness of the lives of these two, and form a curious link with their personal poems, for the stories and anecdotes, and the imaginary conversations and soliloquies he ascribes to them, fit very well with the poems. This account of the doubts of Donne concerning his unworthiness to take Holy Orders is what we should expect from the doubts and fears of which his poems speak.

> He had considered long, and had many strifes within himself concerning the strictness of life and competency of learning required in such as enter into sacred orders, and doubtless, considering his own de-merits, did humby ask God with St. Paul "Lord, who is sufficient for these things?" and with meek Moses "Lord, who am I?"

Religious experience is that which binds together these writers. It was for them something which had to be expressed in verse. Perhaps that kind of experience is hardest of all to convey convincingly in poetry, so that the symbols, the imagery and the form, those things by which poetry takes its peculiar quality, should be neither too personal, too extravagant, nor too trite. It demands the utmost sincerity of conviction and expression. Sincerity, as a quality of poetry, is, of course, a fairly modern

demand, and would hardly have been regarded a hundred and fifty years ago, but it is necessary if poetry is to be palatable today. In his own way, however, each found that imagery and form.

For poetry of such a personal nature, full of passion and feeling, these poets inherited the perfect form—the lyric—from their ancestors, the Elizabethans, who had fully established its use, and brought it to a high artistic level. The brevity of lyric forms served to counteract any verbosity to which the depths of their feelings might have led them, while its lack of regularity and formality left them a great deal of freedom. Donne, for the most part in his *Divine Poems,* uses the sonnet, handles it skilfully, closely packing its fourteen lines with imagery. Mostly, he uses the Italian form, which demanded that the thought of the poem should fall into two parts, the change of thought coming somewhere about the eighth line. Well managed, the sonnet can be one of the most beautiful short expressions of mood, and it suited Donne admirably. Doubt, fear, and a sense of sin, interspersed with moments of certainty of grace, characterize his relations with God, and these two states of mind seem to fall naturally into sonnet form, as in the sonnet beginning,

Thou hast made me, and shall Thy work decay?

The three other poets rarely use the sonnet, but instead, all the variety of short stanza forms, varying long and short lines, and using frequent rhyme. Crashaw and Vaughan are competent versifiers and have the facility for this kind of form, which is characteristic of their generation. Herbert was rather more adventurous, and delighted to use intricate forms which he invents himself. The most interesting is that in the poem "Easter Wings", where he arranged the numbers of the words in each line of each stanza, so that on the printed page they fall into the shape of a pair of wings. This poem is very successful, too, for the gradual lengthening of the lines from the short ones in the middle to the fairly long one at the end expresses the rise of feeling which Herbert intended.

We have seen something of the form, but what of the imagery which is so important a part of poetry, its very language? These poets are grouped together because of their peculiar kind of imagery, as the metaphysical poets. Dr. Johnson defined metaphysical imagery as "heterogeneous ideas yoked together", and, at first sight, there may be a little truth in that definition. Unusualness is the common quality of their imagery, though their poetry varies greatly according to temperament and denomination. The word "metaphysical" has several meanings, but the one, which applies here, is that of going beyond or surpassing nature, and these poets are called "metaphysical" because in their poetry they

tried to search out every side of nature and natural things, in order to see and learn, by comparison, what is above and beyond nature. In their imagery they are seeking God and trying to find the divine order reflected in the natural order of the world. Of course, this style was not only used for religious poems, but is to be found also in the love poetry of the century, where, similarly, the poets tried to find their love reflected in the world of nature. The imagery is on the whole more suited to religious poetry, and at this point I must quote Johnson's view of it in the love poetry of Donne:

> He affects the metaphysics not only in his satires, but in his amorous verses, where nature only should reign; and perplexes the minds of the fair sex with nice speculations of philosophy, when he should engage their hearts.

Donne's imagery is the most obscure of these four poets'. He was a man of great learning in many spheres, and his poems are full of images drawn from science, geography and theology. We can recognize the language of alchemy in these lines from the "Litanie":

> My heart is by dejection clay
> And by self-murder, red.
> From this red earth, O Father, purge away
> All vicious tinctures, that new fashioned
> I may rise up from death, before I'm dead.

His poems are poems of intellect as well as feeling, and he seizes upon obscure ideas and comparisons with great clarity and logic. The variety of his images shows the scope of his thought, and his restless search for God. Throughout his poems, we find the haunting sense of sin from which he was unable to find refuge. In his youth he had led a frivolous and dissipated life, and in the years after he entered the Church, he bitterly repented it, and could never forget it. His clear vision of the horror of death, and the separation from God, to which this sin might lead, account for a great deal of the macabre imagery in his poems, and for a great deal of its depths of feeling. All this is seen in the abrupt, anguished sonnet beginning "Batter my heart, three person'd God", where he uses the image of a siege to express his longing to open his heart to God.

Donne's relations with God are a continual struggle, a great contrast to those of George Herbert. In him the struggle was past, and, although there are evidences of it occasionally, his poems are a part of his devotions, of the way in which he expressed the faith that was in him. Beside Donne's, his poetry is mild and tranquil. Herbert was a vicar in a country parish, and his Church itself meant a great deal to him, both with regard to the building itself, and the services which were held there. As an

orthodox Anglican, the Church and its institutions were a continual source of inspiration to him, as many of his poems show. Weaving the most delightful conceits, he brought all the resources of his fanciful mind to bear on them for the praise and glory of God. For him "Sundaies the pillars are, on which heaven's palace arched lies" and

> The Sundaies of Man's life
> Thredded together on time's string
> Make bracelets to adorn the wife
> Of the eternal glorious king.

His images are not so obscure and strange as Donne's, and are often homely and colloquial, but there is the same metaphysical fancy at work. At times his conceits are almost Elizabethan, as where he describes how the heavens attend on man:

> The starres have us to bed,
> Night draws the curtain, which the sunne withdrawes
> Music and light attend our head.

Herbert felt the emotion of love very strongly and could lose himself in praise and worship. His poems, reflecting his sense of the personal nearness of God, often take the form of colloquies between his Lord and himself. He addresses God on the most intimate terms — "O, my dear God" or "O, my dear angry Lord". There is evident in his poems all the simplicity and single-mindedness of an entirely devoted soul. Gratitude and humility shine out, and all his apprehension of the beauty and goodness of the world which God had made for Man. In contrast with Donne's passion, Herbert is temperate. Content in God's mercy, he brought his whole life to God, and his poems formed part of his devotions and service. All his quiet surrender to God, his homeliness and simplicity are seen in his poem "Christmas", where he describes himself as a world-weary traveller on horse-back, who, coming to an inn, and putting up there, finds his gentle, rest-giving Saviour. Quiet and resigned, he was not, like Donne, asking questions, for he had found the answer.

In all his poems, Herbert is practical and familiar, with no hint of mysticism at all. Mysticism, however, is the quality which distinguishes one of the other two poets—Henry Vaughan. He, by contemplation and by intuitive knowledge, had sudden flashes of inspiration, which light up his poetry. This is, however, very uneven, possibly because he went against his natural bent, and tried to imitate Herbert, whose disciple he was in literature and religion. In a great many poems he tries to write on the same kinds of subjects as Herbert, and in the same kind of easy, homely imagery, but these poems are flat and lifeless.

Only when he is free of Herbert's influence, and allows his imagination to soar, does his poetry become living and forceful. Nature was Vaughan's best inspiration, and he saw the grandeur of God reflected in the beauty of the Breconshire hills. Where Herbert worshipped in a Church, Vaughan worshipped under an open sky, drinking in knowledge of God's presence — for him night was

> God's silent searching flight
> When my Lord's head is filled with dew, and all
> His locks are wet with the clear drops of night;
> His still, soft call;
> His still, soft call;
> When spirits their fair kindred catch.

The moods of his poem are very varied, unlike the even-temperedness of Herbert's. At times he is terribly cast down, and dispirited, and then again in joy and delight he soars up in gladness. In his feeling for nature Vaughan does, to a certain extent, anticipate Wordsworth, who is supposed to have been well-acquainted with his poems. His poem "Retreat" has been often compared to Wordsworth's "Ode on the Intimations of Immortality". In his poem "The Bird", his feeling that many natural objects are filled with a spirit of worship is very akin to the spiritual being, which Wordsworth ascribes to Nature.

> So Hills and Valleys into singing break
> And though poor stones have neither speech nor tongue
> While active winds and streams both run and speak
> Yet stones are deep in admiration.

The poet Crashaw in his approach to God, his choice of subject, his language and his imagery, is quite different from the other three. Their poems are all concerned with the direct relationship between God and themselves, or upon festivals of the Church and their personal application. In Crashaw we are not told directly of his personal relationship with God, although the ardour of his faith is everywhere to be seen. Crashaw had become a Roman Catholic, and clearly in that Church he had found complete satisfaction. Like Herbert, he was quite content, and in his best poetry he himself is quite forgotten. He found his greatest inspiration not in his own faith, but in that of others, and the devotion of the saints whose praise he delighted to sing. Adoration and exuberance are the keynotes of his poetry. Something of what must have been his own faith comes through to us in his poem to St. Teresa, whose complete faith in, and acceptance of God, caught his imagination. We see this in his picture of the youthful martyr:

> Scarce had she learnt to lisp the name
> Of Martyr; yet she thinks it shame
> Life should so long play with that breath
> Which spent, can buy so brave a death.

In this poem, and those to the Virgin, and on the nativity, we find the same adoration and identification with the joy and faith of others. To express the depth of emotion these subjects aroused in him, Crashaw uses conceits of a fanciful and artificial kind, which at their best have great grace and beauty. He excelled particularly in the hyperbolical kind of conceit for which his subjects gave him plenty of scope, as, for example, in his poem "The Weeper", when he describes how the Virgin's tears, which are like the stars and dews, are drawn up to Heaven and add sweetness to the music of the Cherubim. In its own way his imagery is very expressive of the burning faith and wonder and love which he experienced.

As we have seen, these four poets, although they are grouped together in one school of poetry, are in mood and expression very different. Yet there is that one thing which, transcending temperament, upbringing and sect, binds them together and gives their poetry unity—great faith in and conviction of the presence of God, and of the necessity for a close personal relationship with Him. Together they express the faith of the hundreds of unknown, unremembered people, whose spokesmen they are. Many sides of Christian experience, conflict, struggle, devotion, mysticism and adoration are reflected in their poetry, all the result of what was the unforgettable fact for each of them—that God exists. The value of this poetry for us is two-fold, lying both in its value as poetry for its own sake, and as recording the experience of men, who, with not much more knowledge than ourselves, struggled to express the faith that was in them, and to tell of God as they saw Him in the world around them.

As a conclusion, here are two of the best poems of this period, one of Donne's and one of Herbert's in which each, in his own way, tells of victory. There is great finality about both their poems, both achieve the highest point of poetic perfection, reaching beyond subtlety and obscurity to complete simplicity.

Death be not proud, though some have called thee
Mighty and dreadfull, for thou art not so:
For those whom thou thinkst thou dost overthrow,
Die not, poore death, not yet canst thou kill me.
From rest and sleep, which but thy pictures bee,
Much pleasure then from thee, much more must flow;
And soonest our best men with thee doe goe,
Rest of their bones, and soules deliverie.
Thou art slave to Fate, Chance, kings, and desperate men,
And dost with poyson, warre, and sicknesse dwell,
And poppie, or charmes can make us sleepe as well,
And better then thy stroake; why swellest thou then?
One short sleepe past, wee wake eternally,
And death shall be no more; death, thou shalt die!

Donne.

Love bade me welcome; yet my soul drew back,
Guiltie of dust and sinne.
But quick-eye'd Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lacked anything.

A guest, I answer'd, worthy to be here:
Love said, you shall be he.
I the unkinde, ungratefull? Ah my deare,
I cannot look on thee.
Love took my hand, and smiling did reply,
Who made the eyes but I?

Truth Lord, but I have marr'd them: let my shame
Go where it doth deserve.
And know you not, sayes Love, who bore the blame?
My deare, then I will serve.
You must sit down, sayes Love, and taste my meat:
So I did sit and eat.

Herbert.

Two new volumes of verse, *The Signal to Engage*, by Dr. Alex Comfort and *Break in Harvest* by Mr. Roland Mathias (Routledge, 5s. each), show something of the development of verse after the political and intellectual concerns of the 'thirties and the immediate impact of the war. Dr. Comfort himself valiantly engages the forces of power, tyranny and self-seeking propaganda which brought the aching wounds of the late war and seek to bind the free soul of man. His verse moves eloquently with his deep feeling, and is alive with bright images which are hammer-blows against the enemy. Mr. Mathias does not lead a crusade, nor has his verse the same compelling power. But he has an eye and ear for "the industry of ants", "the crawl and tick of the twigs" and for the movement of the human heart. His is a quieter, lower music, but it has a lyric note.

Mr. J. C. Powys commends *Dostoievsky* (John Lane, 7s. 6d.) as "the greatest of all novelists". He sees him neither as the "wicked, clever, unhappy man" of his biographer Strakhov, nor "as a reactionary pietist or mystic, but simply and solely as a formidable, unscrupulous, titanic *life-lover*", who, with his unlimited vitality, could enjoy life even whilst suffering from life, and who experienced so completely the whole of life in himself that he was able to convey more of the "real reality" of life as it is in people, in things and in events than any other novelist. This is the kind of forceful, persuasive, imaginative writing which we expect from Mr. Powys.

Anthology of God (Cassell, 7s. 6d.) is the rather pretentious title of a personal selection of religious verse made by Sir James Marchant, K.B.E. The seven sections include "The Being of God", "God in Nature", "The Soul's Search for God"; and his choice ranges from Donne to Dowden, from Isaac Watts to Oscar Wilde.

K. W. WADSWORTH.

CONGREGATIONALISM AND CREDES

By J. T. HARDYMAN, M.A.

A REMARK made at two years of age is perhaps too late to be called a birth-cry. But the "Declaration" made in 1833 by the two-years-old Congregational Union has all the importance of a birth-cry in the life of a man.

The title reads as follows:

> *Declaration of the Faith, Church Order, and Discipline of the Congregational or Independent Dissenters. The Congregational Churches in England and Wales, frequently called INDEPENDENT, hold the following doctrines, as of Divine authority, and as the foundation of Christian faith and practice. They are also formed and governed according to the principles hereinafter stated.*

Then, after several Preliminary Notes, there follow over 30 Principles of Religion, Church Order and Discipline, opening with the words "They believe". This Declaration was printed in the first 80 issues of the *Congregational Year Book*. A quarter of a century ago it was removed; no doubt it was felt that, as it stood, it no longer adequately represented the living belief of "Congregationalism"; and that which seriously misrepresents should not, of course, be retained. In dying, however, the old Declaration seems to have failed to give birth to a descendant; one searches in vain in the *Year Books* of the following years for anything to take its place in the world of today. There is now, it seems, no official Declaration or Confession of Faith and Principles belonging to the Churches of the Congregational Order as a whole.

Perhaps in the net-work of causes, this lack may be somehow linked with the common idea that to the mention of creeds the proper reaction of a fire-eating Congregationalist should be "Off with its head!"—or more prosaically, "But we don't believe in creeds". Is that true? Yes, would be the probable reply of many within our Churches. But this idea about our views is to be found further afield too; in some of the literature on the subject of Christian Union it can be seen rearing its head with a depressing frequency. In this connection, two facts often seem to be present to the minds of those in other traditions when considering Congregationalism: *first,* that we maintain that ours is a non-credal faith; and *secondly,* that we neither recite a traditional Creed in public worship nor possess any official statement of belief; and the conclusion appears to be that "Congregationalists believe in nothing".

It is not cheers that rise to the lips of Congregationalists on hearing such a verdict passed on them by fellow-Christians. For they know differently, and their minds turn an immediate spotlight on such names as Dale, Forsyth, Garvie, and many another; or they think of the faith held in their local Church. Why then should there be such misunderstanding? The fact is that "Congregationalists don't believe in creeds" is a statement whose meaning veers like a wind-vane in a fickle breeze. To us, knowing the faith and life of the Churches, it means one thing; but to others, with their completely different pattern of associations, it means something quite different. Thus, for one person it means, in part, that there is to be no truck with outward verbal forms, inadequate and probably out of date; while for another it is taken as clear evidence of sub-standard Christianity and a fatal indecisiveness in belief.

It is not claimed that at the door of the non-credal form of the faith of Congregationalists should be laid all the blame for misunderstanding; but at least there would seem to be some connection between the two. Therefore, as the view that "Congregationalists don't believe in creeds" is so widespread and is often so uncritically accepted in all its ambiguity, it is strange to realize that discussions of the propriety or otherwise of the credal expression of one's faith appear to be so infrequent in our literature. Dale, of course, dealt with it[1]; but few modern discussions spring to mind, concerned not with the Congregationalist attitude towards the *traditional* creeds, but to the *credal form of expression*—a wider question.

It is useful to recall some facts of history. In 1596 appeared the Confession of the "Brownists". The hands of early Independents had some share in moulding the form of the Westminster Confession. The Savoy Declaration marked the year 1658. Early in the history of the London Missionary Society (1796) "it was moved and seconded 'that every missionary accepted by this Society shall subscribe a Confession of Faith drawn up for that purpose' . . . (This was rejected.) . . . No other result, perhaps on a motion of this kind could be expected"[2]. The practice of the L.M.S., which since that date has grown closer and closer to the Congregational Churches, has remained unchanged. In 1833 appeared the Declaration already referred to; in the "Preliminary Notes" it is said that "it is not designed in the following summary to do more than state the leading doctrines of faith and order maintained by Congregational Churches in general. . . . It is not intended that the following statement should be put forth with any

1 R. W. Dale, *Manual of Congregationalism* (1884), pp. 183-190.

2 R. Lovett, *History of the L.M.S.* I, p. 48. A somewhat amusing incident recounted on pp. 48-9 illustrates how the necessity of a formal subscription to a Creed could be denied; and yet in practice the actual theology of the men imposed a test of equal rigidity and effectiveness.

authority, as a standard to which assent should be required. Disallowing the utility of creeds and articles of religion as a bond of union, and protesting against subscription to any human formularies as a term of communion, Congregationalists are yet willing to declare, for general information, what is commonly believed among them, reserving to everyone the most perfect liberty of conscience. . . . " Dale's discussion in 1884, as that of Riddette[3] in 1906, adopts a similar viewpoint to that of the Declaration, so that further quotations are unnecessary. An *ad hoc* Statement was issued in 1878; and another in 1908[4]. In 1921[5] the Declaration of 1833 disappeared from the official *Year Book*. In 1943 Dr. Micklem declares:

> We are intellectually free *in* the Gospel, but not *from* it. . . . The assertion of creeds has not kept the Church of England orthodox; the repudiation of credal subscription has not made us heterodox[6].

So far as the Congregationalist attitude to Creeds is concerned, four points are made clear in the above literature. *First,* there is an insistent assertion that Congregationalists hold as adequate an interpretation of the Christian Gospel as any other Communion. *Secondly,* "Creed" is used to refer to any statement of faith to which subscription is *demanded;* "Confessions" or Declarations are, however, permitted, but always with the proviso that

> whatever is of force or constraint in matters of this nature causeth them to degenerate from the name and nature of Confessions of Faith, into exactions and impositions of Faith[7].

Thirdly, at one time and another, several such Confessions or Declarations have been published. *Fourthly,* the main Declaration of 1833 ceased to appear in public a quarter of a century ago and there is none to replace it.

There, then, is the situation—and out of it arises a question. Should the Churches claiming to be of the Congregational order continue as they are, possessing no official declaration of the faith that is in them beyond the Bible itself, which is referred to by all Communions as ultimately their standard and rule of faith? Or does the ambiguity of the phrase "non-credal religion" blind our eyes—preventing on the one hand a precise understanding of what we are actually denying, and the limits of our denial, and on the other, hiding from us some real practical advantages to be derived from the credal form of expression?

[3] J. H. Riddette, *A Catechism of Congregational Principles* (1906), pp. 30-32.

[4] P. T. Forsyth and A. E. Garvie in the *British Congregationalist,* 18th June, 1908, p. 593. Typically, perhaps, it was no sooner published than strongly criticized; see G. W. Boag, *British Congregationalist,* 16th July, 1908, p. 50.

[5] Or perhaps 1922? The set of *Year Books* consulted (in Mansfield College Library) appears to lack the volume for 1922. The Statement is included in 1921, but not in 1923.

[6] *Congregationalism and the Church Catholic,* p. 14.

[7] From the Savoy Declaration.

In determining the attitude of Congregationalists to the credal form of expression, it is probably the negative aspects of the matter which weigh most heavily. Congregationalists hold strongly to the belief in a personal God, revealed to men not in propositions, but in a wonderful intimacy of personal communion; it is not the Christ "beached upon the shores of time", but the Living Christ Who is dominant in Church-life—as is well illustrated, for example, by the full Congregational view of the Church-meeting. This unusually strong belief in the essentially personal nature of the relationship between God and man leads us to emphasize the fact that any attempt at an explicit formulation of the *meaning* revealed through the relationship can never exhaust nor adequately express the importance of the problem implicit in the title of the famous discussion by Drs. Sanday and Williams, *Form and Content in the Christian Tradition*[8].

In Church order, this view leads us to adopt a predominantly functional, teleological conception of required forms; in a particular situation, Spirit creates the form appropriate for the adequate achievement of the purpose of the Church. In Church Order we are quite clear that *some* forms are needed; a vague religiosity is not our idea of Christian life. Towards the formulation of belief, however, we nowadays adopt a more negative attitude. "Christ the same yesterday, today and for ever"—yes, we believe that; but if it is suggested that our faith in that fact and its implications should be expressed in credal form, negative considerations at once tend to flood our minds. A typical argument is soon rehearsed. "An official creed", we say, "would probably soon become a rigid test of belief; witness the history of the traditional creeds. Congregational history, however, has been stained by comparatively little heresy-hunting or insistence on subscription to verbal formulations. Let them not be introduced now when the need for clear, unhampered thinking is urgent. Terminology is inevitably linked with the situation and the times that gave it birth. The terminology of today becomes the misrepresentation of tomorrow. All too soon a Creed or Confession falls out of date—it becomes a Procrustean bed in which the Christian beliefs of the next generation should not be confined. *Therefore*", rings out the triumphant, annihilating conclusion, "there is no good place for credal statement within Congregationalism".

There is undoubted weight in the above arguments, which contain much for which Congregationalists have rightly fought hard. But (not to make an extravagant statement) it is probably true that many Congregational minds stop short at this negative conclusion, fully justified as it appears to be by the arguments on which it is based.

[8] 1916.

There is, however, something more to be said—and it is probably the neglect of this *positive* aspect of the problem that has largely contributed to the current misunderstandings of the whole matter, both within and without Congregationalism. It is this neglect which allows ambiguity to lurk unscotched within the statement that "Congregationalists don't believe in a credal religion". The strange ideas about Congregationalist beliefs which one encounters in some "outside" publications are witness to the need for some authorized statement of faith; and perhaps Congregationalists might themselves benefit both by the thinking involved in formulating a statement and by the convenience of being able to use and refer to such a statement[9].

It may be foolish to be deceived by the ambiguity of the statement that "Congregationalists don't believe in creeds"—but that such misunderstandings occur is a situation which needs to be met. We wonder why people do not cast a glance over the bookshelves of Congregationalism; the titles alone would disprove an imagined shallowness of treatment. In the 16th and 17th centuries, indecision and ineffectiveness are hardly qualities that one would ascribe to, for example, the writings of Browne and Owen or the Savoy Declaration. At the end of the 18th century, the L.M.S. put "the glorious Gospel of the Blessed God" right at the beginning of its missionary title-deeds; and what that phrase meant can easily be discovered by a study of the annual sermons preached before the Society, while the whole story of Congregational missions is its practical exposition. Forty years later appeared the Declaration already referred to; perhaps we should not express ourselves in just that way now, but there is no doubt about what those Congregationalists believed. In the 19th century, a list of theological works by Congregational thinkers makes impressive reading[10]. Today there may indeed be a wider latitude of thought within Congregationalism than at some other periods or within some other Communions; yet to those within it, there is no doubt about the existence and power of the *fides quae creditur*.

We know that all this is true evidence of the belief of Congregationalism; but is it enough that we just "know" it? Is it enough that we just assert that it is there, without trying to formulate it in some manner which carries greater representative authority than the statement of any one theologian, however profound and however much we may agree that he adequately expressed what we, as a Christian communion, believe. Perhaps casting the belief into the form of a "confession" would be of help. The story of the formation of the early creeds suggests that it might.

[9] *Cf.* The *Statement of the Church's Faith,* of the Church of Scotland; together with books of exposition and study based upon it: Riddell, *What we Believe* (1937) and John Marsh, *Can we Believe?*

[10] A. J. Grieve in *Essays Congregational and Catholic* (1933), pp. 359-81.

Two points may be noticed. First, that those creeds were drawn up because a powerful, clear statement of Christian belief was felt to be needed in the cause of Christ Himself. This purpose, so long as the thought-world of those creeds existed, was adequately achieved. It is true that the necessity for such a statement arose in part from the existence of heresy; and Congregationalists hold no brief for heresy-hunting; but in Congregational practice this possible perversion has been avoided by carefully distinguishing between creed and confession. A "creed" still effectively affirms a belief whether used for heresy-hunting or not. Secondly, the creeds (both the "historic" creeds and their less mature predecessors) were formulated by a *missionary* Church, concerned not only with internal heresy but also with external paganism. It rightly divined that it was apostolic not simply in the usual sacerdotal sense, but also in function; in the true sense of apostolic, it was a Church *sent*, with a mission; in other words, a missionary Church. Thus the creeds were not only a rod with which to beat heretics; their true glory lay rather in the fact that they were watchwords in the true task of the Church. They were an extended—though admittedly inadequate—statement of that faith that "Jesus is Lord" which the Church proclaimed in a world of "gods many and lords many". If the term be understood against the background of the Christian's "Holy War" against the "Powers of Darkness" in the world, we may say that the creeds were the battle-hymn[11] of the Church, to be rounded off with the rallying-call *"Vexilla regis prodeunt"*. If not literally, at least metaphorically, the creeds were blazoned on those standards for all to see; "This is our faith—we confront you now with Jesus Christ the Lord; repent and obey; love and adore".

Can we say that much of this apostolic (*i.e.*, proclamatory and missionary) atmosphere has been retained, even by those who still make frequent public recitation of these ancient creeds? To some extent perhaps, yes; but often it seems, at any rate to an outsider, that the creed is being recited in a manner which, though it may be of some valuable psychological help in reminding the worshipper of his own *fides* and impressing him anew with its truth, has lost the tremendous background against which the creed should be seen. The atmosphere of Christ's missionary Church *vis-à-vis* a sinful world, which in its sin yet seeks God, seems all too frequently to be lacking.

This proclamatory value of a creed stands out more sharply when the Church is in action in an environment less saturated than that of England with Christian influence. *The Proposed Scheme of Church Union in South India* contains many pages stating a

[11] The battle-*hymn*: is mumbling or singing the more appropriate way of reciting a statement of faith? Few things are more impressive than the *Te Deum* finely rendered by the congregation itself.

"faith"[12]. For other Churches which find themselves in this missionary environment, one may turn to the collection of Church Constitutions in the *Report of the Jerusalem Conference*[13]. Or, to take an example from a far less civilized and far more pagan area, there is the simple "creed" drawn up by the L.M.S. missionaries in Papua[14]. *I believe in God, our Father, Who has made all things in Heaven and on Earth, and Who loves all men. I believe in Jesus Christ, God's beloved Son, our Lord. He taught us the Way of the Father. He died on the Cross, He was laid in the grave. His Spirit conquered death and now lives with the Father and with men. I believe His Holy Spirit is near to help us. I believe that those who love Jesus Christ are one people. I believe that after death we live with God our Father, in life everlasting, Amen.* Simple indeed, but expressing what is required and no more in its special situation.

In the "missionary" atmosphere (and if apostolic is allowed its true sense, such an atmosphere should be permanent) a creed comes to life. Without stopping to be involved in precise definitions, one may ask whether England is not, in some very real sense, a mission-field? If the answer is "Yes", the subject of the credal form of expression for one's faith should be considered not only in its negative but also in its positive aspects.

From this discussion we may draw five conclusions.

First, there is within Congregationalism a powerful complex of religious experience and theological belief about the nature of the Church and related matters. This is definite and active enough to show the shallowness of any idea that the faith of Congregationalists is a very diluted and inadequate version of the Gospel. Yet for such misunderstanding Congregationalists are themselves in part to blame, by condoning the continual ambiguity of the statement that they "don't believe in creeds". A clearer definition of what is actually being denied and what is intended to be positively asserted would help both "outsiders" and ourselves.

Secondly, Congregationalists are right to be acutely conscious of the problem of form and content; thus they are justified in refusing to make any one formulary permanent, and in refusing to allow any statements to become "exactions and impositions of Faith", by demanding subscription.

Thirdly, some definite advantages are to be found in the credal form of expression. As illustrated above, it is, on the one hand, of use to the believer himself, if he uses it not simply with his larynx, but with his mind and heart, for it makes his faith more explicit to

[12] Seventh edition, 1943. See pp. 4-29.
[13] *Jerusalem Conference* (1928), III, pp. 297-338.
[14] *Chronicle,* January, 1937, p. 7.

himself; and on the other hand, it is of great effectiveness in a Church awake to its true apostolic obligation to the world.

Fourthly, the credal form of expression has been allowed in Congregationalism, with the proper safeguards already mentioned, since earliest years. A distinction has been carefully drawn between "creed" with its unhappy associations, and "confession" or "declaration". While rejecting what the first word indicated, Congregationalists have made effective use of the other two. At the moment, however, there is no such confession, and there seems little discussion of the propriety of a *Congregational Confession,* as distinct from the use of the traditional creeds.

Fifthly, comes the practical point. The whole direction of this article has been towards the suggestion that modern Congregationalism would benefit from formulating and possessing and *using* a confession or declaration of Faith. Does the possibility of union with the Presbyterians make us halt in such an undertaking? If there were such a union, we may be sure that the Presbyterians would not let us rest without raising the question of a joint declaration. Should the matter then be left to the future? It can at least be suggested that we might be the readier for a more fruitful and quicker discussion if some official thought had been given to the matter beforehand.

What *do* we believe? The intention of this article is not so much to discuss actual *content* as to indicate the value of the credal form of expression, and to suggest that the subject is worthy of attention. Leaving on one side the wider question of a declaration on the part of the Congregational Union, the suggestion may still be made to the *local Church: first,* that this subject is one from the study of which the members of the local Church could benefit, if their Congregationalism means anything to them: let the principles involved be made more explicit and be more precisely defined. *Secondly,* not only the principles of the credal form of expression, but also the *content.* How can that local Church best express its Christian faith? Under the guidance of a minister whose mind has not hardened into one set of unchangeable words to express an article of Christian belief, a "declaration" could be hammered out, which would be better appreciated from the fact that it was the religious thinking of that Church itself.

What of the popular fear that such discussion would soon drift into "arid theological channels"? That depends on the minister and the impression his people have gained from his teaching. By his methods of guiding the discussion and the restrained use of the advantages obtained by his superior training, a minister with a mind sensitive to the moods, ways of thought and background of his people would dissolve any such fear. The Bible remains the "standard and rule of faith". But let the whole discussion be

carried out also with such books as Waddington's *The Scientific Attitude* as *part* of the background; let another part be the next street, another the *Chronicle;* and another the rise and fall of the League of Nations, as a commentary on idealism and failure.

The resulting declaration, it may be prophesied, if hammered out against that background; if displayed, discussed, preached on, and even set to music and impressively *sung;* and if realistically used in the atmosphere of *Vexilla regis prodeunt* would exert a powerful influence in the lives of individual Church-members and of that Church as a whole.

In her new novel, *Through Eastern Windows* (Faber, 9s. 6d.), Lady Peck opens for us a Victorian family album and shows us the mystic missionary, the fanatical young High Churchman, scientific and literary sceptics, scheming mothers with marriageable daughters, and the Regency Rake left over from a previous reign. The portraits are clear, though some of them remain in two dimensions only. It is notable that Aubrey, the hero, who really steps out of the picture and lives, has neither deep religious convictions nor "modern" doubts, but is simply good and always hopeful.

Mr. James Pope-Hennessy's *America is an Atmosphere* (Home and Van Thal, 8s. 6d.) offers no extensive survey of American life but a series of brief, intimate sketches of people and places casually encountered. Mr. Pope-Hennessy likes—no, loves America and Americans, whom he regards as essentially romantic, in spite of all ideas to the contrary. His descriptions may sometimes seem a little precious, but they suggest that we might share his feelings; at any rate if we met the people he had the good fortune to meet.

If you care to know and share the life and feelings of French people from 1939 to the liberation of beloved Paris, as they were experienced in the mind and heart and bones of a poet, you may do so in reading *Aragon, Poet of Resurgent France* (Pilot Press, 7s. 6d.), edited by Mrs. Hannah Josephson and Mr. Malcolm Cowley. This collection includes many of Aragon's finest poems written during this long period and several of his underground articles, together with chapters on his work both as poet and resistance leader. The love of France, freedom and his fellow-men is clear and moving. The verse translations have been made by poets, and several of them may stand as fine English poems.

In *Blake—a Psychological Study* (Hollis & Carter, 8s. 6d.) Mr. W. P. Witcutt seeks to show that the ideas and personifications of Blake's verse are none other than the "four functions of the psyche" and their concomitants, which, according to Jung, are present in the soul of all men or the "collective unconscious". Blake was clearly conscious of these factors in the form of images because he was a highly developed "intuitive introvert". The application of this thesis to Blake's prophetic books provides a fascinating study and a detailed explanation of them. Unfortunately this does not help the present reader to any deeper literary appreciation of Blake's poetry, nor does it satisfactorily explain the man and his genius.

K. W. WADSWORTH.

THE UNION AND THE SECRETARY

By W. E. Harding, M.A., B.D.

In the January issue Dr. Micklem put forward his suggestions on this subject as a basis for discussion. After the Principal came a Moderator. Perhaps a County Minister and Secretary may follow. No doubt we shall get down to the 'adherent' in time. Meanwhile I picture Dr. Berry reading these articles with a certain wildness in his eye, and Philip Ashton similarly employed. But secretaries are a tough breed: they have to be. No doubt these two will survive.

Like Howard Stanley I was surprised to read in Dr. Micklem's article that good leadership and good administration cannot be exercised at the same time. Every secretary I have known worthy of the name is both leader and administrator, and Congregational secretaries have done much to magnify the office. But the name might be improved. Dr. Micklem suggests a Minister to the Assembly. I suggest a Minister and Secretary to the Union. I submit that this exactly describes what we want.

'Minister to the Assembly' seems to me to indicate an office too narrow in scope. The Union is more than the Assembly. And whoever is to be our leader should be a minister to all our ministers and all our Churches. I do not share the view that he should be a minister first and last, for reasons already given and others shortly to be stated, but I think that he should be a minister first. It seems to me to be essential that he should view his office and function as being first spiritual, and only after that representative and administrative. But he must have administrative functions. Without these he would be in danger of becoming a mere figurehead. I agree cordially with Howard Stanley here. If we were to have a secretary and a leader, with functions sharply differentiated from one another as suggested, the secretary would have the power and the leader the glory and that would satisfy neither. Dr. Micklem would give us a leader whose influence was greatly weakened because he would have no administrative or executive authority.

Moreover this leader, already weakened, should, it is suggested, be appointed for five, or at most ten years. Dr. Micklem fears dictatorship. This is a merry thought. I am sure Dr. Berry finds it so. Congregationalism has not hitherto erred through being too ready to be led, and too amenable to discipline. We are Congregationalists because we believe in independence. This is unpromising soil for dictatorship. Let anyone try it. He will gather

much information. Like the British Commonwealth of Nations, we are a voluntary association of free units. This is our contribution to the pool of Christendom. It is our peculiar genius. Our Church Meeting is the mother of spiritual parliaments. If we are not secure against dictatorship by this time we might as well be Presbyterians or Methodists.

I doubt very much if we should ever be able to persuade a man of the stature we shall require to leave his (presumably) eminent and influential pulpit in order to become Minister to the Assembly for five or ten years, without being allowed to place his hand on any of the administrative machinery of the Union. We might find a decorative representative, but the denomination would have to lose its existing sense of humour to tolerate such a one for even the shorter period. The job we should be offering would not be big enough for the kind of man we should want to take it. Dr. Micklem is of the opinion that we have no one in the denomination who can do what Dr. Berry has done, and be both minister and secretary. "We shall not find another like him", he writes. Of course every man who has gifts adequate for this office would fulfil it differently and distinctively. But Dr. Micklem must not maintain that his generation alone is capable of producing giants. He might as well suggest that only Oxford can.

It will doubtless be gathered from the above that I do not find myself altogether in agreement with Dr. Micklem's suggestions. I find much matter in Howard Stanley's criticisms. I support him in his statement that secretaries can lead. I venture upon a further contribution to the discussion only because I feel the need of more stress than he gives upon the ministerial side of the General Secretary's office. This is why I suggest that the office might be more fittingly named that of 'Minister and Secretary to the Union'.

I would have the office one, as it is now, but I believe that if a time came when we had to make a choice between two men, neither of them archangels, it would be better to have a spiritual leader, a man of outstanding quality, with vision and statesmanship, whose administrative powers were not far beyond the ordinary, than one of superlatively fine organizing and secretarial ability, who in spiritual leadership was of more ordinary stature. It is a question of emphasis. After all, some lack of secretarial ability can be made good by the support of an adequate staff; but who will make good a lack of outstanding spiritual stature and statesmanship? However, we may be able, in the providence of God, to find someone with all the talents and all the grace.

But soft! we are observed. Here comes Dr. Berry.

THE RISE OF CHRISTIANITY

By A. J. B. Higgins, M.A., B.D., Ph.D.

The historian or the theologian, like the scientific investigator, must start with some prior assumption or hypothesis.[1] What is the valid prior assumption with which to approach the Bible, and, in particular, since that is here our concern, the New Testament, especially the Gospels? The question can only be answered by taking the New Testament documents for what they are, and what they claim to be. It is, therefore, for example, invalid to apply to them the dogma of literal inerrancy, which often succeeds in ascribing to Scripture what it does not even claim for itself. Again, the Gospels are history; but they are more than that; they are religious history. They must therefore be studied not merely from the historical, but from the religious-historical standpoint. If the former is stressed to the neglect of the latter, the results of study will miss the mark. But this does not mean that in order to comprehend the Gospels as religious history, analytical scholarship, which has taught us so much of the origin, structure, and contemporary meaning of the documents, is to be neglected. Dr. E. W. Barnes, then, in his book *The Rise of Christianity* (Longmans, Green, 15s.), is quite justified in applying the methods of analytical scholarship to the subject of his study (see the Foreword). It is, however, disturbing to find him claiming to examine the origin of Christianity not only from the angle of analytical scholarship, which is justifiable, but also "from the point of view of one who accepts . . . the postulate of the large-scale, or finite-scale, uniformity of nature which is fundamental in modern science", which is not justifiable. He goes on to say that he has "sought with firm impartiality to reach the truth, so far as it can be ascertained". But it is impossible at one and the same time to hold dogmatically to the uniformity of nature, and to be impartial in a research *of this kind*. In fact, his prior assumption, however appropriate in another sphere, is inappropriate in this—the sphere of religious history. It is rather strange to find, again in the Foreword, coming from one who claims so rigorously to pursue scientific methods, the claim that he has tried to prevent his worship of Jesus the Christ as divine from affecting his historical inquiry. A prior assumption is here also involved. One may ask, Whence is it derived, in the case of any of us, but from the New Testament itself, whose testimony is confirmed by our subsequent personal experience? The author, however, makes clearer, in the course of the book, his view of the person of Jesus

[1] *Cf.* C. E. Raven, *Science, Religion, and the Future* (1943), p. 90.

Christ. The matter is here mentioned merely in order to point out that, once the explicit claim is made to pursue scientific methods, it is inconsistent simultaneously to hold one hypothesis which is not to affect the inquiry, and is not related to it, and another which vitiates the whole treatment from the start, because it is the wrong one. It is with the latter that we are concerned.

Dr. Barnes aims at "the truth" (p. vii); "mistaken assumptions of the pre-scientific, pre-critical era must be repudiated" (*ibid.*). In the course of the book it appears that the former is what is supposed to remain after the removal of what are in fact the New Testament interpretations of the events. This result is obtained both by analytical scholarship, and by the application of the large-scale uniformity of nature. The former, as it is employed here, will call for notice presently. The latter, as previously stated, is an invalid hypothesis, for it ignores the self-attestation of the documents in question. The only valid assumption in the approach to the New Testament writings is that they are records not only of events, but of the constructions which the primitive Church put upon them as of saving significance. The goal is demonstration, not only of the authenticity or otherwise of the historical events, but of the essential truth or falsity of the interpretations of the events. Dr. Barnes is only interested in the former: the latter must be dismissed as the imaginings of simple, credulous folk. His treatment resembles nineteenth-century *Historismus*, whose purpose was to get back to "the facts", "the historical Jesus", by the elimination of accumulated matter due to the faith and interpretation of early Christians. Referring to this method, Prof. C. H. Dodd writes: "In doing so, it deliberately neglected in them" (the Gospels) "just those elements which in the eyes of their authors made them worth writing".[2] We are certainly dealing with facts, and the primitive Church knew it was dealing with facts. Some of the articles of the Apostles' Creed which are based on the primitive message or *kerygma* have to do with facts: ". . . suffered under Pontius Pilate, was crucified, dead, and buried". But the impact of these events forced on the early Church the formulation of their meaning. The Jesus who endured death was the Messiah, God's Son, He rose again the third day, He ascended into heaven, He will come again as Judge. To belong to the Spirit-guided Church and to believe in Christ assures forgiveness of sins and eternal life. Prof. Dodd has discussed the whole question of the historical event and its interpretation with admirable insight and lucidity.

> We might indeed say that an historical "event" is an occurrence *plus* the interest and meaning which the occurrence possessed for the persons involved in it, and by which the record is determined. Thus the events which make up history

2 *History and the Gospel* (1938), p. 14.

> are relative to the human mind which is active in those events. The feelings and judgments of the human mind enter into the process. To ask whether the occurrence or the mind which is active in it is the prior determining factor, is to ask a question which cannot be answered, for history as it is given is an inseparable unity of both, in events. To isolate the occurrences, to recognize in them the working of natural forces (biological, economic, or the like) and to treat these as the real stuff of history, and the feelings or judgments of the persons concerned as mere *epiphenomena,* is to abstract from the concrete reality which is history.[3]

It is exactly that which Dr. Barnes does in this book. We do not want a Christianity without history, any more than the early Church, which so rightly rejected Gnosticism. But the "bare facts" themselves are a myth. There is a danger in analysis, alike in chemistry, pure mathematics, literary and historical criticism—the danger of assuming that the parts into which a thing is analysed alone matter.[4] We must not reduce everything to bare facts, and interpret these as we fancy. Analysis must be balanced by synthesis, and, as Prof. H. Cunliffe-Jones has shown in *The Authority of the Biblical Revelation*, for a proper evaluation of the Biblical writings there is need of interaction of historical and theological study.

There is no room for the miraculous, according to Dr. Barnes' postulate of the large-scale uniformity of nature. That element is rejected out of hand. But while most investigators would agree that in certain instances the miraculous element has been heightened, or even imposed on original narratives, each example of miracle deserves examination on its merits. The late Dr. H. Wheeler Robinson pointed out the inseparability of Old Testament miracles from their interpretation, and the mistake of reducing them "to their smallest nucleus of historical event". "The faith that can interpret them" (the things experienced by the Hebrews) "as they are interpreted in the Bible, is not of every age."[5] The New Testament miracles, or at least some of them, are much more important for faith than those of the Old,[6] and it is here maintained that Dr. Robinson's judgment of the latter is equally applicable to the former. The analytical scholarship employed in *The Rise of Christianity* removes, by reliance on what, it is hoped, has been shown to be an untenable hypothesis in this connection, a large element in the Gospels; and this removal is the first instalment of a series of rejections which ends by leaving very little of what is usually understood as the content of the Christian faith.

[3] *Op. cit.*, pp. 27 f.

[4] *Cf.* C. E. Raven, *op. cit.*, pp. 8 f. "A whole in spite of Euclid is greater than the sum of its parts; for in the act of analysis its integrity is destroyed".

[5] *Inspiration and Revelation in the Old Testament* (1946), pp. 43, 46.

[6] *Cf.* D. S. Cairns, *The Faith that Rebels* (ed. 5, 1933), p. 55.

But to demonstrate the vitiation of analytical study as it is utilized in this volume by the prior assumption adopted is not the end of the story. In research pursued in an impartial and scientific spirit we expect accuracy both of fact, and of statement of the generally agreed results of scholarship. This book presents examples of inaccuracy in both respects. The healing of Peter's wife's mother is not peculiar to *Matthew,* as is asserted on p. 182, but occurs also in *Mark* and *Luke*. That is an error of fact. The second class of inaccuracy may be illustrated by two examples. The fall of Nineveh is dated in 606 B.C. (p. 13), but for more than twenty years 612 B.C. has been regarded as the correct date. No less than four times (pp. 99, 102, 117, 250) the Matthaean Sermon on the Mount is said to come from Q. The view of scholarship is that it is a combination by the evangelist of material from Q with other material. These may be only details, but they are of sufficient importance to arouse misgivings as to the adequacy of the equipment employed, and therefore as to the soundness of the results produced. A brief mention of some of these results, and of the way in which they are reached, will suffice.

The Christologies of the New Testament are characterized as "fantastic" and "extravagant". Such a characterization is evidence of inability to appreciate the thought of the formulators of these Christologies. Although, for example, to call Jesus Christ the Logos is somewhat strange to us, this title, like the others, is but a sincere attempt to describe the Saviour in the most appropriate terms available at the time. In essence, to describe Him now in modern terms as, say, the Truth of the Universe, is a similar endeavour to do the same thing. In the discussion of *Mark's* Son of God Christology, far too much is made by the author of Graeco-Roman parallels. Without denying the considerable Hellenistic background of primitive Christianity, the present writer shares the view that basically and ultimately the New Testament conceptions (and the reference is not only to Christologies) are Semitic. To take the title Son of God, Prof. W. Manson has shown that it depends on Jewish Messianic interpretation of *Psalm* 2[7].[7]

The Eucharist story is jettisoned because of the influence of the mystery-cults. The words "This is my body", "This is my blood", "and the story in which they are embedded, grew up in a gentile environment, probably in the latter half of the first century of our era" (p. 290). *1 Corinthians* is ruthlessly dissected, and neither chapter 11, chapter 13, nor chapter 15 is attributed to Paul. All this is quite unconvincing. For judgments of this nature full and detailed literary and linguistic evidence is required, but it is not here offered.

[7] *Jesus the Messiah* (1943), p. 103: "It will not do to say, therefore, that a doctrine of Christ as Son of God could only have arisen in Christianity under purely Hellenistic influences".

The Kingdom of God is reduced to "a purely spiritual kingdom reached through obedience to the will of God" (p. 141), by the virtual elimination of an undoubted eschatological element in the outlook of Jesus. And it may be added that to speak of men creating the Kingdom is to use un-Biblical language about it (*ibid*).

Of the Passion stories Dr. Barnes writes that they are, "even when we distrust their historicity", "manifestly the outcome of deep and reverent feeling, and of a desire to see the providence of God in the events which they narrate" (p. 156). The Crucifixion was an historical event, but of the details we can only entertain considerable doubt. The Resurrection narratives come off no better. They are "religious romance" (p. 170), or "allegory" (p. 171). This is jejune indeed. Scepticism, when carried too far, is just as unscientific as credulity. Account must be taken of the tremendous impact of the events of Passion Week and of what followed on the minds of those who experienced them. It is a common experience, and a psychological truth, that, if an occurrence is sufficiently forcible, the details will be vividly remembered. It is the same scepticism which assigns unnecessarily late dates to the New Testament writings.

A glance through the bibliography only confirms one's conclusions about the reliability of the results and the means which produce them. Many of the books listed are not the most important or the most recent. There is no mention, for instance, of the works of Prof. C. H. Dodd and Prof. T. W. Manson.

Enough has been said to show that the exiguous version of the faith presented in *The Rise of Christianity* is obtained by what must justly be described as analytical scholarship which is unequal to the formidable task undertaken, extravagantly sceptical, and vitiated by "the postulate of the large-scale uniformity of nature". In his Foreword Dr. Barnes submits that from his method of research there emerges "a lovely and satisfying faith". It does not satisfy me. It is not the sort of Christianity which will lay hold of the hearts and minds of men in the present crisis of European civilization (*cf.* p. 296). We read with sympathy and understanding that the Bishop found "some relief from the anxieties and miseries of war" in the writing of the book. But the present writer can only say that the result is, to him at least, almost that "spiritual desert" which the author believes is the antithesis of the actual result of his research.

THE WRATH AND MERCY OF GOD

By W. A. Whitehouse, M.A., B.Litt.

The devastation of Jerusalem moved one man to tragic verse which culminated in this desperate prayer:

"Turn thou us unto thee O Lord, and we shall be turned; renew our days as of old; unless thou hast utterly rejected us and art very wroth against us"[1]. "Unless thou hast utterly rejected us . . . "! This is no doubt poetic licence, or perhaps it indicates the lack of a reasonable theology, or an immature faith. It is absurd to think of God acting in wrath; to suppose that His wrath against a people may be so grave and potent that there is really no future for them at all, but only a slow rotting away to misery, death, and damnation. This terrible fifth chapter of *Lamentations* is, I think, God's instrument for bringing home to His Church what He is doing to the German nation. And perhaps the deepest shock awaiting those who visit Germany with a Bible in their suitcase is to discover how every word of that chapter rings true. A situation has arisen in Europe, in places you can reach by 'plane in four hours, among people like ourselves who were brought up on the cushions of Western civilization, which that chapter alone can adequately portray. The Bishop of Sheffield said in the Church Assembly: "No one can imagine what has happened unless he has been to Germany. The sight of a highly organized nation shattered and prostrate, was pitiable, solemn, and fearful". For my own part, the emotion of pity was swamped by a solemn sense of the Wrath of God—a wholly unexpected *terror* of God, such as one dimly senses behind the more lurid Biblical passages, but which one never conceived as a possible experience for a 20th-century Oxford resident. What is *God* doing to that nation? I must raise this question for you as it was raised for me, because close on its heels follows another question which we seem incapable of facing without this dreadful stimulus: What is God doing to *this* nation? What must we do in response if the life of our condemned world is to be preserved and renewed?

To speak of the Wrath of God is to imply that something has been inflicted on the Germans over and above what human intelligence might have anticipated. Let me try to hint at it in three ways.

(1) In the cities and the countryside, in German homes and D.P. camps, among interned Nazis and among servants of the Control Commission, among Christians as well as non-Christians,

[1] *Lamentations* 5[21-22].

there is an awful sense of humanity gone bad, or going bad. You can find reason for this in the corrupting effect of National-Socialism, to whose objects and methods the life of the country was so efficiently geared, and for so long. To a greater or lesser degree therefore, everybody in Germany has emerged from this Nazi epoch with precious elements in his makeup twisted, poisoned, or even rotted away. (In saying this I am very conscious that we are in no position to throw stones; and I am not talking Vansittart-ite nonsense.) You can find further reason for it in that all these people—German citizens, refugees, and occupying troops—have lived through a brief but inconceivably intense horror of fanatical despair, defeat, collapse, and anarchy. You can point to the terrors inflicted by the R.A.F. and the advancing armies, and to the present state of calamitous distress where men and women, old and young, are driven to the limits of degradation by the sheer urge to survive at any cost. All this, though, has happened 'in the course of events'. Isn't it far fetched and question-begging to talk of the Wrath of God? I am not clear whether or not it is right to do so, but I think I understand why to some people the phrase seems inevitable. It is from a sense that no one anticipated, or *could* have anticipated, that purposeful human actions such as made up the War would result in such a horror of degradation. But, if there be a God, then *He* knew! It is said that 70 fanatical S.S. men manned a few strong points in Münster in the last stage of the fighting, and eventually the whole of that lovely town was smashed to ruins in half an hour by 500 bombers, in order to get the armies through. Münster's 30,000 (?) inhabitants must drag out their weary lives on the brink of damnation because of that—and half a dozen little things might have tipped the scale another way, and saved their town from becoming the heart-rending blot on the Westphalian countryside which it now is. Can you just speak of 'the course of events'; of human decisions and actions whose consequences were predictable? Is not Münster, and the whole of Germany, in its present state, because its fate was not in human hands, but effectually in the hand of God?

(2) Another point where one is driven to ask whether the present calamity is completely a matter for which men are responsible, is the depressing fact that everyone is ultimately bogged down in sin and misery. It is the working faith of Western man that no situation can arise, however bad, where, given goodwill, some improvement cannot be achieved. Maybe that faith will again prove its worth. But the Germans have ample grounds for living (as so many of them are) without hope. What is so terrifying is that every step taken by the Control Commission to help them out of the bog and every step they take themselves seems to land them in a new patch of bog. Denazification, in the hands of Military Government,

seems damned as an act of 'victor's justice'. But in the hands of the Germans, it is, in a new way, a source of cruelty, misery, exploitation, and revenge—even more so perhaps than if it were in Allied hands. It is tempting, but I believe wrong, to deduce from this that the whole effort should be abandoned. With so many problems of this kind, one hardly comes within sight of a guiding moral principle, and human goodwill is utterly thwarted. Our Christian version of this Western working faith that there is always a right step forward to better things, is to insist that misery and defeat should drive men to repentance and so to a new start. And how true it is that the Germans must repent of Nazism and all its ways! We are amazed to find that they have not repented. But they *cannot* repent! They *cannot* confess personal or corporate guilt with any conviction. Because their distress is such that in order to live at all they must draw on resources of self-pity, self-confidence, self-justification. Their lives and thoughts are necessarily dominated by the instincts of self-preservation at any cost; and it is important to realize (again to quote the Bishop of Sheffield) that what fills their minds is not the hope of a good meal but the prospect of starvation. This is not something for which they are to be blamed by us. It is in the very nature of things. Must one not say that it is the Lord's doing, and terrible to contemplate?

(3) If I were to expound my third point in detail, my words would sound childish and fantastic, though in Berlin today, and in Palestine 2,000 years ago, they would seem plain common sense. They are talking in Berlin about a *demonic* source of this mysterious guilt-paralysis. They are saying that devilish powers which have been chained for centuries have broken loose, and that the more folk scoff at such medieval mythologizing the more terrible are their ravages. They point to the fanaticism which Hitler's hypnotic voice awakened in his hearers; to the barbarity which accompanied the Nazi power-mania; to the sadism which has swept far beyond the circles of the Nazi Party, and which incidentally has touched many people in this country; to the use of Hitler's name as a daily greeting; to the perfidy of his propaganda; the merciless hatreds which were imbibed from him as of divine inspiration; to the inexplicable series of victories and successes, and to the equally inexplicable crash to doom. To roam through his deserted Chancellory is to feel the force of these suggestions. They point with special meaning to his mad conviction that he was chosen by God to execute divine judgment on the Jews, whose sequel—proclaimed in the *Book of Esther*—is before their bewildered eyes. This Nazi mania, they say, intoxicated the whole nation to a greater or lesser degree, and its wickedness is most clearly exposed in the terms of explicit and wanton violation of God's revealed Law. The Bible's analysis of national apostasy has an uncanny force and

accuracy in relation to Germany's recent past, and to its present state. *That* is what seems so terrifying. "We have transgressed and rebelled; thou hast not pardoned. Thou hast covered us with anger and persecuted us". 'Persecuted' is an apt word for what is happening, in the main unintentionally, to this broken people today. "Thou hast covered thyself with a cloud, that our prayer should not pass through. Thou hast made us as the off-scouring and refuse in the midst of the nations" (*Lamentations* 3^{42-45}).

Has the Church, have the Churches in England today, received the Word from God which is Good News in the light of this spectacle? Has a Gospel been given to us which deals with this situation, and with all its inescapable hints of the Wrath of God? Here is a situation where our vaunted faith in Jesus Christ is all or nothing. Do we think and speak like those who have come nearest to the heart of reality? Or are the worldly potentates (local and national, sympathetic and suspicious) justified in supposing that the Churches are useless in practice and of no real importance? Is it perhaps true that we are in the grip of a very nice reasonable democratic demon, thoroughly English and wearing an Oxford M.A. hood, who is holding us, blind and dumb and deluded, far away from the true heart of reality? Have we heard and understood what God is doing in Wrath and Grace to right the wrongs of this evil day? Has His Word reached us with power, and equipped us to act and to speak in faith, so that His kingdom may appear?

Here are three challenging questions to set against the three suggested tokens of the Wrath of God.

(1) Was this German situation dealt with, robbed of its terror and purged of its guilt and damning power, when Jesus Christ was nailed to His Cross by Pilate's authority outside Jerusalem? Is it true that God has identified Himself with the worst horrors of human existence; that in some ineffable way He is suffering in His own Person the full weight of the human degradation in Germany? Is it true that God, in the Person of Jesus Christ, exposed Himself to the total barbarous impact of demon-possessed rebels? That He did it there once, for all time, in order to justify all wicked men? Is it true that when He died on His Cross, the limits of time were transcended, and He was also burned in the Auschwitz gas-chambers, and that He was also being hanged in the Nürnberg prison yard, to save unknown Jews and well-known Nazis from the eternal consequences of this uncanny 20th-century madness? That, I think, is what the Bible says. But have we heard it? And is it true? Do you see yourself as a guilty sinner for whom also Christ had to die that death; and your neighbours and your enemies as those for whom He also chose to die it?

(2) Is it true that the Will of God came to a focus, embodied fully and clearly in the obedience of Jesus Christ? Did His holy

obedience draw the rebel will of all mankind to a focus, and overcome that rebel will in the conflict on Calvary? Is it true that His resurrection really settles the question of who has the last word in history? If the heart of reality is uncovered in the obedience of Jesus Christ and His Passion and Resurrection; and if it be true that He is alive and that He rules the universe from the right hand of power; then however far men may have floundered into the bog of guilt and misery, there *is always* a step to be taken towards righteousness and peace. Only a believing Church can say that to folk so deeply sunk in despair. But are we in a position to say it with convicton, even to our own countrymen on the Control Commission? Can we say, from experience and with conviction, that repentance is the prelude to victory and righteousness? Are we, in relation to our own Church concerns even, already making a priestly repentance on behalf of the nations? Repentance means being naked and impotent before God, stripped of all self-pity, shorn of all material for self-justification, your pride and self-confidence *really* broken by the judgment of God and His Law, so that at last you see things clearly, and soberly resolve to have done with sin whatever the cost may be. Are we prepared for God to deal with us like that by the power of His Word and Spirit? Or is all this mere words to us, plus a sentimental feeling that of course the *idea* is right? When we get down to real facts, do we (like so many people) try in practice to keep our lives and our affairs going by our own resourcefulness? That is to deny in practice that repentance and renewal from the hand of God are real possibilities, and are indeed the core of reality. Apart from the Cross, it is in the nature of things to make that denial. And how clear it often is that we too cannot repent!

(3) Finally, in regard to the demons, is Jesus to be taken seriously when he so often confronts his hearers with the reality of a deadly conflict perpetually raging between the Devil and God? Is there a kingdom of Satan which men are constantly mistaking for the kingdom of God? Is this a true way of accounting for the irrational influences which take captive men's minds and corrupt their humanity? Is it true that in some unutterable way Jesus Christ has chained the forces of this demonic kingdom, having spoiled principalities and powers, and held them up to scorn? This is the most adequate ground I can find for believing that the Christian Church is equipped to show unexpected resources of honesty, vision, wisdom, obedience, determination, responsibility, sacrificial love, and personal integrity in the most demonic situations. When a demon has been overthrown (and that has happened so far as human physical power can do it), and his erstwhile abode is swept and garnished (however clumsily, through denazification and re-education), there are well-known dangers at hand. But the

hearts of Christian believers do not stand empty. The returning demon finds that the Holy Spirit, Who is God Himself, has come to dwell there in power that Christ's work may be accomplished. Never have simple integrity and sober wisdom counted for so much, or cost so much, as today. Is it true that they will be found in virtue of Christ's work, and *solely* in virtue of Christ's work?

What is God doing? His salvation is hastening forward behind the dark clouds of His wrath. But only a Church which is not afraid to speak of His Wrath can speak reliably of His grace. May it be given to the Churches in England, as it has already been given to some in the Churches of Germany, to read the signs of the times on a deep enough level, and to live truly by faith for the glory of God.

In *The Obedient Rebel* (Independent Press, 3s. 6d.) the Rev. F. H. Wiseman has succeeded in presenting the story and character of the prophet Jeremiah with real dramatic vigour and clarity. This is a stirring play which any average company might be proud to produce, finding much enjoyment in the work of preparation.

For Freedom (Independent Press, 2s.), by the Rev. Donald Ford, illustrates a page of Free Church history with fine point. As a play it lacks action, but it would be admirably suited to the requirements of a play-reading circle.

For those who may be interested in the art of puppetry, *Twelve Puppet Plays* (Religious Education Press, 2s. 6d.), edited by Mr. H. W. Whanshaw, offers a wealth of fascinating detail concerning the production of such plays; lighting, scenery, figures and costumes are discussed at length with many helpful illustrations and diagrams. Unfortunately, the playlets to be thus produced do not attain the same standard of efficiency, the dialogue being—for the most part—trite and scrappy: which seems to suggest that however exciting it may be to produce puppet plays, unless equal care is given to the form and substance of the actual play, this type of drama may fall flat even with the most unsophisticated audience.

In *John Wesley* (Epworth Press, 2s. 6d.) Miss Phyllis Whitworth has performed with some skill the difficult task of compressing the life of a great man into a three-act play; giving most of the salient episodes (though she burkes the actual trial in Georgia) and presenting a very real human figure guided and misguided by the inward fires of inspiration and conviction. Here is a well-constructed piece of work, thoughtful and thought-provoking, which would well repay the attention of either readers or actors.

Miss Freda Collins presents a variety of themes in her collection, *Five Christian Plays* (S.P.C.K., 1s. 6d.). Biblical studies are neighboured by plays of the saints: all are brightly written and well annotated, and should make a strong appeal to clubs and schools (for which they are primarily written) in search of simple productions. KATHLEEN NESBITT.

THE ECUMENICAL INSTITUTE

By Conrad Bonifazi, B.A.

On the northern shore of Lac Leman, about eighteen kilometres from Geneva, stands the Château de Bossey, a country residence in the French style, bought at one time by Madame de Staël for Auguste, her eldest son. From its gates a long avenue of trees falls gently away as far as the water's edge, and the wooded country behind sweeps well up the slopes of the Jura mountains as they saw their way across the skyline to the south-west but continue northwards in smoother contours.

Since last year, however, the Château de Bossey has acquired another name in accord with its function; it is called 'The Ecumenical Institute', and it was here that I found myself, in mid-January this year, at a course of study—the second course in the Institute's history — designed for younger ministers. Arrangements had been made for forty-six participants to live and work together for three months, but our number rose by degrees only to thirty-eight; eight students were unable to secure exit permits to cross their own frontiers. Fourteen nations were represented, and the general conversation might have comprised as many languages.

Foreseeing the material and spiritual destruction of the war, the World Council of Churches entered upon an extensive programme of operations. Through its Department of Reconstruction immense material aid is being given to the European peoples and the multitude of displaced persons. But the momentous issues which confront the Christian Church, the problems which the World Council raises by its own existence, and the need constantly to integrate experience and insight in order to clarify the common message of the Churches has called forth a Study Department which makes provision in personnel and resources for a continual process of thought and consultation among leaders in the different member-Churches. But, whereas these demands are mainly responsible for the existence of the Institute, its immediate purposes are dictated by the exigencies of the present situation.

The purpose of the Institute is directed primarily towards the laity. During the last decade many of the finest Christians in Europe have lost their lives, and in consequence there is a great demand for leadership. Another aspect of the matter is this. To the impoverishment of the Christian Church there are spiritual resources possessed by the laity, which remain untouched and without use, in spite of the fact that in the task of preaching the

Gospel and working to the end that the world shall comprise individuals still capable of hearing the Word of God, laymen stand on the Christian frontier in a manner impossible to ministers. It is told that a prisoner-of-war, who had rendered to his fellow-captives outstanding service in spiritual things, returned home to France, and offering help in the ministrations of his home Church, was given the responsibility of looking after a card index system!

The demand for leaders is strengthened by another fact. So long as the Churches were not in conflict with the secular powers they prided themselves upon their health, but once the struggle began, symptoms of their sickness were not lacking, for under trial, the Churches revealed not only their capacity for heroism, but also the incapacity of many of their adherents to understand why they were Christians. Their Christianity had been insufficiently defined, and the wonder was that God permitted the Churches, despite their secularization, successfully to withstand the assaults of their enemies.

Over against this Christian testimony, which is inadequately informed, stands the second purpose of the Institute, which is to direct students towards a rediscovery of the Bible. When the Church was hard-pressed by the secular powers the Bible became a living Word, or, as Bishop Berggrav of Oslo has related, "God's Word was the most real word that existed". Parts of the Bible, which had appeared hitherto to warrant only slight regard, sprang to life, took to themselves meaning, became a source of power and instruments of attack in a hostile situation. And 'Bossey' provides an opportunity to share in this renewed appreciation of the Bible whose authority is not regarded as that of a book, but of the testimony which God has given concerning Himself — a witness which is revealed to all who listen to Him in faith.

In the third place, the Ecumenical Institute affords the unique privilege of working and thinking in an atmosphere in which one is conscious of the world-wide nature of the Christian Church. It requires little experience to become aware of the poverty of our thought in an ecumenical context. Many of us knew what the main Protestant traditions represented four hundred years ago, but we were pathetically uninformed in matters regarding their present position. There was always a frank exchange of thought, and, in contrast to the learning accumulated in the comparative isolation of the study, the Institute was a veritable workshop where knowledge was gathered and ideas forged from the raw materials of experience. We lived together, we argued and thought, we prayed together; we discovered the glory of our unity and the wealth of appeal which lies in our diversity.

The stimulus of the Ecumenical Movement is not to be found in Internationalism, but must be sought in the New Testament, for

it is an acknowledgement of the Biblical concept of the Church as the Body of Christ, a concept in the light of which it is clear that dismemberment means incapacity to function. And it is indicative of the insight of those who planned the course that it was entitled, 'The Renewal of the Church'. No one was led to believe that a functional unity could be given to the Church by clamping down upon its constituent parts an organization of international dimensions. A geometrical figure illumines the situation. The Churches lie upon the circumference of a circle with Jesus Christ at the centre; and only in the measure in which the Churches draw nearer to Him can they approach one another. "The ecumenical future", said Dr. Visser 't Hooft, "depends upon the renewal of every single Church. The repentance of all the Churches is necessary".

The treatment of the theme, 'The Renewal of the Church' was excellently conceived. Lecturers arrived only for short periods and left again. The Biblical basis was first considered: Professor Norman Snaith of Leeds discussed 'The People of God' and Dr. Eduard Schweizer of Mainz dealt with 'The Church in the New Testament'. The second phase of study was related to 'The Nature and Task of the Church': Professor Georges Florovsky of Paris lectured on 'The Church as the Body of Christ', Professor Regin Prenter of Aarhus indicated 'The Nature and Work of the Holy Spirit', and Dr. Reinhold Niebuhr of Union Seminary delivered lectures on 'The Prophetic Ministry of the Church'. The third stage concerned 'The Faith and Life of the Churches'; it was informative and covered a wide field. Dr. Erik Wolf of Freiburg gave a history of the Church struggle in Germany; the Rev. Daniel Jenkins discussed the subject of Renewal in relation to various aspects of the Churches' life; Pastor Hans Hoekendijk of Leiden presented a picture of the Younger Churches in and after the war; Faith and Order in the Church of England was considered by the Rev. Francis House, and Mr. Alexandre von Weymarn of the World Council's Press Service spoke about 'The Russian Church Today'. The fourth phase of development concerned Church Unity, and the lectures provided material for mutual understanding between the Churches. Dr. Adolf Keller presented a European view of the American Churches, while Dr. Stewart Herman looked at European Christianity through American eyes. Professor Jean de Saussure of Lausanne examined Anglicanism on the background of Protestantism, and Professor Jacques Ellul of Bordeaux analysed the layman's task and the world in which the layman had been called to bear his Christian witness.

Throughout the course the school was divided into groups for purposes of study and discussion. Biblical seminars, under the direction of Mademoiselle Suzanne de Dietrich, were arranged on

the basis of a common language. Four aspects of the renewal of the Church were considered, and in this instance groups were formed in view of the common interest of those concerned: one group turned to liturgy, another dealt with evangelization, the third treated of the attitude of the Church to social and political life, the fourth considered the building-up of the congregation or parish (Gemeindeaufbau). A general seminar augmented the lectures on 'The Life and Faith of the Churches', and representatives of each country and tradition were given an opportunity to present in outline a picture of the contemporary life of their Church.

Within this framework our life was lived; sometimes we were amazed at our similarities, and at others bewildered by our differences. Outside 'Bossey' it has been imagined that our experiment was something in the nature of a holiday, but to live in an international fellowship of this kind is to be committed to an exchange of thought that is sometimes exhausting; in the search for a deeper fidelity to our common Lord there devolved upon us the duty of mutual questioning about our faith and its practical consequences.

It was easy to sit together at lectures; the temptation was ever present to escape the real difficulties by letting them dissolve in the warm atmosphere of social intercourse; our great task was to achieve the sense of being a Christian community. Our religious needs were not identical, our ideas about divine service differed, intercommunion was not always possible in view of the discipline imposed by certain Churches; nevertheless, a community of prayer existed, and we worshipped together. The Warden, Pastor H. L. Henriod, performed the delicate task of ordering our common devotional life.

Language difficulties have a technical solution, but mental dialects are an even greater barrier to understanding. In theology, as elsewhere, nominal definitions require agreed meanings. Misunderstandings led us early to consider the nature of Biblical authority; roughly speaking, the Europeans read the Bible theologically, and the Americans were first concerned with its historicity.

The influence of our work together cannot yet be assessed; all of us were enriched by the experience and the knowledge we gained. Let me set out some of the clear lessons we learned. There will be no ecumenical Church unless we are willing to be shaken in our self-assurance and the confidence of the rightness of our particular religious persuasion as against others; there is room for diversity, but not for discord.

It is possible to realize a Christian fellowship of work in spite of traditional and theological differences. In the emergencies of war co-operation became possible between Roman Catholics and

Protestants ; a unity of action was achieved which has given grounds for hope, and constitutes, at least, a promise which cannot easily be forgotten. And because the immediate challenge of the 'One Holy Church' points to spheres of action rather than thought, it seems to me that our problems of Church Unity have a particular solution before they will find a general one. The healing of the dismembered 'Body' begins in the local fellowship and in our own denomination where, in relation to other Churches, practical sacrifices are demanded of us.

The future unity of the Church cannot be left to the theologians, but there are doctrines we all hold in common which need to be emphasized. There is one Lord of the Church; in Protestantism we have the Bible; there is our common belief in the priesthood of all believers, in the doctrine of justification by faith, and it might even be possible to include the Apostles' Creed.

The strength of the movement towards the realization of one world-wide Church resides in the local Churches who will work and think and worship in the knowledge that they are vitally related to all the other parts of the Church. And to cultivate this consciousness is the true task of the Ecumenical Movement.

The European Churches are greatly exercised by the problem of their relationship to the State. There were many inquiries about the polity of the Free Churches, inquiries which were the more eager where Christians, thrown back upon their resources by the antagonism of the secular authorities, found they had become members of companies of faithful believers rather than the *Volkskirche*. It was in these 'gathered communities' that men discovered a 'principle of brotherhood' which led to a spiritual as against a formal leadership of the Church. The Free Churches might render the Churches of the Continent a great service, by setting at their disposal the knowledge gained in our own struggle for freedom.

Karl Barth wrote: "The quest for the unity of the Church must, in fact, be identical with the quest for Jesus Christ as the concrete Head and Lord of the Church". That was our understanding of the theme that was set before us, and if the Ecumenical Institute sends back men and women to the Churches, knowing that unity lies on the way of sanctification, and eager to advance the world-wide fellowship of which 'Bossey' provides a foretaste, then may its message be carried to the ends of the earth.

GO YE AND TEACH

A SURVEY OF THE TEACHING FUNCTION OF THE CHURCH

By G. R. Barrell, B.Sc. (Econ.)

The fact that we are living in an age of moral decadence; that the philosophy of the young is pure hedonism; that the only standard is that of self-interest has been proclaimed for long from pulpit and platform. The responsibility for this social catastrophe has been placed at the door of many and various people. Not a few have blamed the secular schools, and there is no doubt that they have in some measure merited the criticism, for in many elementary schools the teaching of Scripture was placed in the hands of class teachers without regard to qualifications or conviction. Some tell us that the Church is discredited and therefore its ethical teaching is ignored by the great majority of the people. Others blame the popular Press, the scientists, the economic system, the cinema or the radio. It is quite clear that no solitary cause can be blamed; the reasons for the decline in the standards of social and personal relationships are far too complex for a sweeping condemnation of any one aspect of our social life, and it is not the function of this article to try to apportion the blame between the various contributory factors. No final analysis will be attempted, but a sincere attempt will be made to deal with one aspect of the problem in which Congregationalists should be particularly interested, and in which the author feels that they can play a part in attempting to stem the drift towards a pagan way of life.

Recently, a questionnaire was set in the sixth form of a grammar school of about nine hundred pupils. The school has a scientific bias, but this is not strongly marked. Religious Instruction is in the hands of a specialist, who is assisted by two other members of the staff, and one period a week is devoted to this throughout the school. Absolute anonymity was maintained regarding the answers, but the pupils were asked for certain personal details—age, denomination and parental attitude to Church attendance. They were also asked whether they were reading Arts or Science. In this way it was hoped to glean useful information regarding the influence of environment, whilst at the same time allowing individuals, who might feel diffident about expressing unorthodox views, to write quite freely.

Broadly speaking, the denominational grouping fell into three sections: Anglicans, Methodists and Congregationalists. Between the three there were striking differences, and the author is bound to

admit that the most uncompromisingly Christian answerers were the Methodists. The age variation (generally not more than a single year) appeared to have little or no influence, and the same may be said regarding the attitude of the parents. Only one out of seventy-five is compelled to go to Church whether he likes it or not; the remainder are fairly equally divided between those who are expected to go and those whose parents allow them to do as they please. The scientists tended to agnosticism rather more than those who are following an Arts course. One other factor must be mentioned at this point: owing to the fact that Anglican confirmation tends to take place at a somewhat earlier age than reception into communicant membership in a Free Church, a much greater number of Anglicans must have been prepared for full membership of the Church than was the case with the Congregationalists and Methodists. One might expect to find, therefore, that the members of the Church of England would show a more instructed outlook on doctrinal questions than would the Nonconformists. In actual fact this did not appear to be the case; abysmal ignorance was exhibited by members of all denominations.

There is no doubt in the writer's mind that the educational system must take a share of the blame for this sheer lack of knowledge. As a schoolmaster, however, he may be allowed to plead that a very large share is not the responsibility of the schools. A teacher facing a form of pupils drawn from various branches of the Christian Church must walk warily, even though he is permitted by law to teach the Apostles' Creed. Mere Scripture in schools is not sufficient, but there is still a danger that the mention of doctrine will unleash the bloodhounds who would prefer to see no religious instruction unless they can have their own particular teaching to the exclusion of all others. Soon after the questionnaire was set, an Anglican scholar with whom it was being discussed said: "Even at the risk of raising a storm of protest you must teach doctrine, because, after all, belief in God is Christian doctrine".

Admitting, therefore, that part of the responsibility for the nakedness of the land must be laid on the schools, it will be profitable to examine the answers to some of the questions before proceeding to discuss the duty of the Churches and the gaps which they, and they alone, can fill in.

One question asked for a statement regarding belief in the existence of God. Many were doubtful (even communicants), although few professed complete disbelief. These doubtful individuals included Sunday School teachers and other office holders in various Churches.

A question regarding the divinity of Jesus produced a most remarkable series of answers. One Congregationalist was an adoptionist; another person thought that He was merely a better

psychologist and doctor than the people of His times. A large proportion of those who are convinced of the divine nature of our Lord were most emphatic in their answers, and one or two pointed out that the confession of Christianity must, of necessity, produce a positive answer. The danger of teaching by rote was shown in the mechanical type of answer given throughout one paper; as an example, the answer to this question will suffice: "Yes. I believe in the Holy Trinity". It was not possible to read through this script without feeling that all the answers were there, but that they were entirely cold and unreasoned. God, to this pupil, was not a person to be feared or loved—hardly indeed a person—but some power to be propitiated by the recitation of formal statements without any need to appreciate their meaning: God transcendent, but certainly neither immanent nor dynamic.

"Is there an after-life?" To the credit of the scientists be it allowed that they did not produce a statement to the effect that "since you can't find heaven with a telescope, therefore it cannot exist". It seems to the author that there are very grave dangers in being too "clever" on this subject. It is possible to destroy the whole basis of a child's faith at one sweeping blow by making a categorical statement that the biblical concept of Paradise cannot be accepted today. Yet this kind of thing is done as a concession to a watered-down kind of Christianity which too frequently becomes mere Pantheism. The tragic part of the answers to this question lay in the follow up: "If not, what is the aim of human life?" Naturally some people thought that the aim of life is simply to make life better for the next generation. Far too many, however, were forced, after they had denied any existence after death to say: "There would seem to be no aim". One claimed that the aim of life is to "enjoy it (within limits) while you have it"; and another: "Eat, drink and be merry, for tomorrow we die—but not at the inconvenience of our fellows; to follow a stoical-epicurean existence for one's personal pleasure and the satisfaction of our five senses".

In spite of the heterodox opinions offered on specific points, the majority of the pupils felt that Christianity has something to offer to the present day, although one person went so far as to say that religion has value only for the unintelligent—it helps to provide a code of conduct for those who are morally or intellectually weak, but that the person of average intelligence does not need it, and cannot give his assent to it!

One office-holder in a Church is doubtful of the existence of God, does not believe in the divinity of our Lord, believes that death is the end of the individual, but, in answer to the question "Can you be just as good a Christian if you don't go to Church?" says: "Not without the divine presence at Communion"!

It is in the script mentioned in the last paragraph that we have

the clue to the whole matter. Here we have some eighty boys and girls educated intellectually to the standard required for admission to professional training, and in most cases going on to a University or Training College. Yet in the course of a single questionnaire they will produce the most absurd inconsistencies in consecutive answers, and demonstrate a complete lack of information regarding the religion which forms the basis of the whole structure of our English social heritage. Truly the days have changed since we were "the people of a book, and that book was the Bible".

It seems that the Churches must take very careful stock of their approach to the people of this country. Today it is not possible for many people to say: "Lord I believe, help thou my unbelief", because they have not the faintest idea of what belief means. The teaching of our Lord has been watered down to make it palatable to people who would give up Church-going if it were delivered in its uncompromising rebukes to our private and social sins. Instead of praising the glory of God we sing too often about beautiful sunsets and flowers, we organize jumble sales, and, as Dr. Micklem points out, we fiddle while Rome is burning. It is far from the intention of the present writer to be unduly critical of the position of the Churches during the past few years; amongst his friends he numbers many ministers and clergy, and he is only too well aware of their difficulties in a rapidly changing world. Yet at the same time there would appear to be a certain field which the Churches are not ploughing as adequately as the need requires. Our Lord's charge to His disciples was "Go ye and teach"; is it not high time that we realized that teaching is one of the essential functions of the Church? There is, in this country, a vast number of people yearning for a deeper knowledge of the Christian faith. How can we expect them to believe when we fail to tell them what to believe? There are two ways in which it can be done—in the pulpit, and in the class.

It has seemed to the writer for some time that sermons frequently fail to grapple with the fundamental problems of the faith. Too frequently the pulpit is little more than a platform for sociological discourses or for discussions on ethics alone: too rarely do we hear clear expositions of doctrine. Today the standard of intellectual education is higher than at any time in history, more people read serious works, and the radio has brought the most brilliant men of our generation into the homes of the farmworker, the factory hand and the miner. It is possible for a far greater number of people to digest really strong intellectual meat. It is not suggested that nothing but abstract doctrine should be offered; several years ago Dr. Whale, in giving the charge to an ordinand, told him that it was his duty to take the gold of the Bible and to mint it in the coinage of the present day. The trouble is that too many Church members find

that they have gone off the gold standard and are being offered a paper coinage, and the inherent danger of a paper coinage is that it is too easily inflammable and destructible.

It is not the function of a schoolmaster, however, to discuss sermon method; it is his function to consider deeply and humbly anything which may affect the welfare of children. From what has been said earlier, it is quite manifest that the instruction of children in the Church to which they may belong is not being covered as adequately as is really necessary, otherwise the answers from children, who have been connected closely with a place of worship for some years, would not betray the illogicalities and ignorance which they do. It would seem to be desirable that the preparation of candidates for communicant membership should be made the opportunity for definite and planned instruction in the Christian faith. At this point it is only fair to state that those who have attended confirmation classes with their parish priests do not appear to be in a particularly advantageous state, possibly because the classes were attended when they were too young to have any real appreciation of what was being said.

This instruction of children is the responsibility, in Congregationalism, of the Church of which the child will become a member. Normally the minister will be charged with the duty of seeing that those to whom he will give the right hand of fellowship understand what it is that they are accepting. Admission to the communicant roll of the Church should not be permitted until the candidates have made a serious effort to appreciate, to the best of their ability, what they are doing. Naturally, in many cases, the understanding will be limited by the degree of education and intellect of the candidate; but the system of accepting members without any preparation is fraught with so many dangers that it is difficult to condemn it too strongly. The writer well remembers his own preparation for Church membership. The minister of his Church took him aside after a social function at the Church and said that he would like to see him in a few days. After a date had been arranged, the interview took place in the study at the Manse. For twenty minutes or so the minister talked about becoming a member of the Church, told the two candidates that there were certain things which, as Christians, they would have to decide whether they could do or not on the responsibility of their own conscience, gave them a copy of Francis Wrigley's booklet, *Church Membership*, and told them that he would like to hear their decision before the first Sunday of the next month. That was all. The result was that for some considerable time afterwards, the writer had not a single real idea of what Church membership meant — it was something his brother had joined, when he was about that age, and he took it rather as a matter

of course, just as in a year or so's time he would leave school and start on his career.

That was about thirteen years ago. In the case of the present writer, a large number of factors in his life compelled him to examine and re-examine the whole thing much more closely from several standpoints, so that, at last, he came to appreciate what membership of the Church and what the Christian faith really mean.

The school, in which the questionnaire discussed above was circulated, stands in an urban area with a population of some thirty-five thousand in the more or less immediate surroundings. There are two Congregational Churches in that district; neither has a settled minister. What, then, can be done in a place of that kind? It must be re-emphasized that the primary duty lies with the Church. We Congregationalists have prided ourselves (with every justification) upon an educated ministry; we also need an educated membership. Where there is no minister it is generally possible to arrange for one of the members, who is competent to do so, to undertake the instruction of candidates for membership, or to arrange for a neighbouring minister to spare an hour or so for some twelve weeks in order to ensure that the preparation is made.

Naturally there are some men among the ministers who feel that they would have difficulty in undertaking work of this kind; men who are very worthy in other respects, but who are strange with young people, or who are easily shocked by unorthodox views loudly expressed. Young people are ready to talk about religion today far more than they were before the war, but they will talk frankly, and nothing will be gained by obvious opposition which suggests that they are entirely wrong and very wicked. They're almost certainly neither!

This, then, is the plea of a schoolmaster. The Church has today an opportunity for work amongst young people such as it has not had for a very long time. That opportunity the Church will neglect at its peril, and at the peril of humanity. We in the schools are limited in what we can do; we have so many charges, so many limitations of law and time, that we are not able to do more than help in some small way the work of Christ here on earth. It is sometimes asserted that the teaching profession is godless; that is an unfair comment, but very many teachers who are engaged in the religious instruction of children have not the necessary qualifications to do all that a minister can do. They are frequently only too anxious to do all that they can to lead children to Christ. Only a small minority can be said to be sceptics themselves, but the teachers cannot labour alone.

Shall we, who claim to be the highest of high Churchmen, stand on one side and see those who would become Christians lost because they do not know? The gravest danger that the Churches are

facing today is not the danger of the atheist or the agnostic, but the danger within—the woolly-headed Christian who has no real appreciation of what he believes, and doesn't really know whether he believes anything. Such people, technically members of the Body of Christ, appear to the world as typical Christians, and shall we blame the world which can only assess Christians as it finds them? They seek to support Christianity, but their few unconvincing clichés cannot stand beside the closely reasoned thesis of a clever agnostic. Beaten in the field of logic because they are inadequately armed, they become objects of derision amongst unbelievers when, all the time, the arms they need could have been placed in their hands.

In conclusion we return to the questionnaire which provoked this article. Lest we fall into the trap of saying that the young people of today do not care, that they do not want instruction, let us meditate on the comments of a seventeen-year-old scientist, who is a communicant member of a Church. It is a cry of agony from the heart, a cry which should make all thinking Christians pause and consider whether they are doing all they can to make the faith of the Living God intelligible to the young people of today:

> I have found great difficulty in filling in these questions—I feel that I cannot answer them correctly or truthfully because I just don't understand. I have no ideas except that I believe there is something greater than man which has contact with us all. I want to believe in God and I do believe in Him, but I feel very doubtful about all the earthly manifestations. In fact I know not what to believe.

A TRINITY IMMORTAL

TRUTH shall not perish though the earth grow cold,
Nor beauty die, nor goodness;
They are of God and shall abide for ever.
Though in the passing of conjectured time
They do not come to their full stature,
Still, in those other realms that gleam beyond
Life's dusky and imponderable close,
Into the fullness of God's purpose
They shall, inseparate, grow.
For that they are the attributes of God
They shall abide for ever.

A. LANDON.

MUSIC AND WORSHIP

CO-OPERATION BETWEEN MINISTER AND ORGANIST

By Kenneth L. Parry, B.Sc.

If the splendid ideals of music as an aid to worship held out to us in this series of articles are to be attained, there must be full co-operation between the minister and the organist and choir-master. For the purpose of this article we shall assume that they are one and the same person. There are a few Churches which have both an organist and a choir-master. There are various reasons for this. In some cases it is because the organist is not able to give sufficient time to the training of the choir. Sometimes it is because the organist is an excellent performer on his instrument but is not a good choir-master. Church choirs require a tact and patience which are not always characteristic of keen musicians. Many delicate problems are apt to arise in the handling of a choir. They cannot be treated as a professional band of singers. Most of the service given is entirely voluntary and persuasion must take the place of command. Everyone who joins a choir should be willing to submit to the discipline which is essential in any corporate activity. They should accept it as a maxim that the interests of the music should be paramount and that the choir-master must be allowed to judge of that. But questions of seniority and precedence are bound to arise. They can usually be solved by tact and sympathy. Even the truth can be spoken in love. If the organist is lacking in these qualities it may be the best solution to have a separate choir-master. But a new difficulty may then arise. There may be disagreement between the organist and the choir-master. The ideal arrangement is for the person who trains the choir to accompany them on the organ. This raises a larger question which cannot be ignored in a discussion of this kind. Very few of our Churches are able to afford a reasonable salary for a professional organist who is also able to give the necessary time to the training of the choir. We owe an immense debt of gratitude to amateur organists who give so much time voluntarily or for a small honorarium to the service of the Churches. There are many professional organists, too, who are glad to give their services for a very small remuneration. But it must be said that if we are to take seriously the musical part of our worship, we shall have to make far more provision than most of our Churches have been able to do in the past for the service of trained musicians. We are living in the midst of a great musical revival in this country, especially among

our young people. In his preface to *The English Hymnal* Dr. Vaughan Williams says:

> It ought no longer to be true anywhere that the most exalted moments of a church-goer's week are associated with music that would not be tolerated in any secular place of entertainment.

He is writing with special reference to hymn tunes, but this applies just as much to the anthems, the voluntaries, and all the incidental music of a service. Professional qualifications are certainly not enough. A man may be a brilliant performer and yet entirely lacking in the spirit of worship. But if we are to demand the same high standard in music as we demand in the ministry, we must be prepared to pay a reasonable salary. I remember the case of an aided Church where the County Union withdrew the grant because they paid a few pounds to their organist. The argument was that a Church which could afford the luxury of a paid organist had no right to a grant. I don't know whether the question has been raised in regard to the new Home Churches Fund, but it certainly requires consideration. I suppose that during an hour's service the organ is being played quite half that time. Happy the Church which has an organist whose every note is an aid to worship, even to one who has an ear for music. That cannot be got for money, but the labourer is worthy of his hire.

The theme of this article is co-operation between minister and organist. The condition of real co-operation is that both should be able to enter with sympathy and understanding into the work of the other. A classic example of the ideal relationship is to be found in the life of Dr. Alexander Whyte. Mr. Hollins, the organist of St. George's, Edinburgh, says:

> Dr. Whyte's method of choosing the praise differed from that generally adopted. His choice showed enormous care, the dominant idea being to make the entire preliminary portion of the service centre round his sermon. . . . He was very regular and methodical in his preparation for the service, and his praise list never failed to reach me in good time for the Friday choir practice. I never had a praise list from Dr. Whyte which was not written in the form of a letter: "Dear Fellow Servant", "Dear Colleague", or "Dear Leader, help me to interpret this text with the following praise".

This method of choosing all the hymns to bear upon the theme of the sermon is open to question. It rather savours of the old idea that all the service up to the sermon consists of 'preliminaries'. Worship consists of many elements of prayer and praise and aspiration, and these should be reflected in the choice of hymns. There are people in the congregation of many moods, and though the service should not reflect the moods of the worshippers any more than the mood of

the minister, it should serve the needs of all. We may compare what Dr. Dale says on the same subject:

> There are great varieties of mood, of external condition, and of spiritual interest in the congregation which we ought to try and recognise. If the sermon is hard and logical, I like to have two or three hymns throbbing with emotion; if the sermon is predominantly ethical, I look for hymns which give free play to lofty spiritual thought and desire; if the sermon is meant for light-hearted, happy people, who are in the full vigour of their strength, I generally take care that there is at least one hymn for the weary and the sorrowful. The hymn immediately before the sermon should, I think, be in harmony rather than in unison with it. Even when a hymn is sung immediately after the sermon, it is not always wise to make it a direct continuation of the sermon itself.

This is worth quoting as an example of the immense care with which a man like Dr. Dale selected his hymns. Needless to say, he takes it for granted that "The choice of hymns will, of course, be absolutely in your hands". But whatever method is adopted the whole service should be a unity, with hymns, lessons, Anthem and Prayer related to each other to construct what Mr. E. R. Micklem calls the 'Architecture of Worship'. For this the closest co-operation is indispensable.

But is Dr. Dale right in his assumption that the minister must keep the choice of hymns in his own hands? Dr. Eric Thiman, in his excellent chapter in Dr. Whitley's *Congregational Hymn Singing*, suggests that there are many advantages in leaving to the organist the choice of hymns:

> The minister is freed from an additional task which he has often too little time to perform satisfactorily. A further advantage is that the organist feels he is not a mere nonentity but that he shares the responsibility of ordering the service with the minister.

But the minister who does not find time to give due thought to the choice of the hymns is gravely neglecting his duty. Indeed ministers have been known to leave the selection of the hymns to the last moment in the vestry. And there are far too many men in the ministry who do not know their way about a hymnbook. In my college days every student had one or other of the great Dictionaries of the Bible. Very few indeed possessed Julian. I believe that in these days much more attention is paid to hymnology in most of our colleges. The ideal arrangement surely is that the choice of hymns, chants and anthems should be a work of co-operation. The usual practice is for the hymns to be chosen by the minister while the organist selects the chant and anthem. But how can he make the right choice if he knows nothing of the plan of the service? A service may be built according to various patterns, but some pattern

there must be. This applies to the smallest details of the service. Those who have done a good deal of broadcasting have discovered how much time is wasted in our services by quite unnecessary padding and pauses. How annoying it is if the minister deliberately reads only one line of a hymn and the organist plays the whole tune of eight lines! Whether it is a good thing to read only one line or a whole verse is open to discussion, but there should be agreement between the organist and the minister. The whole balance of a service can be spoilt by a very long chant or anthem. The whole tone of a service can be changed by the incidental music and the voluntaries. The music of our worship is clearly the province of the organist, but if the service is to be an ordered whole there must be close co-operation.

It might be thought that the choice of hymn-tunes should be left entirely to the organist. But the relation between a hymn and the tune to which it is sung is so intimate that if different people are to choose the hymn and the tune there must be close co-operation between them. "Stand up for Jesus" is not a hymn one chooses very often, but it has its use and occasion. I remember that I chose it once when it seemed to be just the hymn we needed. To my consternation the organist began to play that execrable tune by one Geibel which in some extraordinary way Sir John McClure admitted into the *Hymnary*. I was at a service not very long ago when "Jesus shall reign" was given out. We seem never to have decided what is the proper tune for "Jesus shall reign". There are several to choose from: *Galilee, Truro, Duke Street*. On this occasion the organist chose *Angelus,* the familiar tune for 'At even ere the sun was set'. After all it is in the same metre! But we must not put all the blame on the organist. There are ministers who do not seem to know one tune from another. I have often been impressed by the fact that a tune-book is seldom provided in the pulpit. I have often wondered whether this is a trick of the organist to prevent the preacher from trying to sing tenor and upsetting the balance of the choir, or whether it is because the minister is not supposed to know anything about music. It must be very galling to an organist, who is keen on his job, to have the tunes selected by a minister who has no knowledge of these matters. Clearly it is a case for close and friendly co-operation.

One of the most difficult questions in regard to the selection of tunes is how far to give way to sentiment and association. Most people would agree that musically *Repton* is a better tune than *Rest* for 'Dear Lord and Father of mankind'. Most of our younger people today associate the hymn with *Repton*. Many of them have never heard *Rest*. But the older people still associate it with the familiar tune to which they first sang it. Suppose there has been a death in the family and a favourite hymn like 'Dear Lord and Father' has

been chosen for the sake of association. The family is present, the minister gives out the hymn, and the organist plays the wrong tune. This is the sort of thing that hurts. It can only be avoided by co-operation. This introduction of new tunes requires much patience and a great deal of common sense. A good way of introducing a new tune is to let the choir sing it as an anthem. The only satisfactory way of getting rid of a bad tune is to find another which is not only good but which has also the quality of being singable. "The expression 'musically correct' has no meaning", says Dr. Vaughan Williams, "the only 'correct' music is that which is beautiful and noble". But there are beautiful tunes which are not easily singable by an ordinary congregation. I have heard it said that a tune, which is liked at first hearing, is probably not a good tune. It must be impressed upon our congregations that it is worth taking a little trouble to appreciate the best. But there is a right and a wrong way to introduce what is new and unfamiliar, especially under circumstances where sentiment and association count for so much. But music as an aid to worship includes much more than the straightforward singing of hymns. Do we make the most of our opportunity to increase the interest and variety of our services by the use of antiphonal singing, descants and faux-bourdon? And are there not occasions when the organ itself may lead our worship? Mr. Hollins tells us that Dr. Whyte was once preaching on 'Meditation'. He asked Mr. Hollins to play a piece of his own called 'Meditation', not as a voluntary but as a special item, previously announcing that the organist would now *play* a 'Meditation'. This kind of thing needs to be done with much restraint, but what a perfect example of co-operation in the use of music in the service of religion!

There is one other detail of some importance which requires consultation between minister and organist: the use of 'Amen' at the close of the hymns. There are still people among us who can remember when this was an innovation. It was not uncommon in those days for an aged deacon to resume his seat in a very ostensible way as a protest. The history of the use of Amen is somewhat obscure. We are told in *Songs of Praise Discussed* that it came into use about 70 years ago, though the earliest use of Amen at the close of every hymn is said to have been *Seven Sobs of a sorrowful Soul,* a collection of the penitential *Psalms* in 1583. It would seem to be appropriate at the end of a prayer or a doxology. *Songs of Praise* limits its use to doxologies. Perhaps this is the best solution. Many a fine hymn is spoilt by the anti-climax of a doleful Amen. If it is sung at all it should be taken seriously, but with a little co-operation it can be limited to the appropriate occasion.

In *Music and Worship* by Walford Davies and Harvey Grace, we are told of an ordinand, who asked a cathedral organist, who had been lecturing at a theological college: 'To what extent shall I be

able to interfere with my organist?' Happily with us there is no question of legal rights. But when we are ruled by the spirit, it is the spirit that matters. To the minister is committed the high and sacred responsibility of conducting the worship of the Church. Some of us know what an inestimable benefit it is to have an organist who is inspired by the same high ideals of the worship of the Most High God. His minister will make him feel that his leadership in all matters musical is not merely tolerated but welcomed, for music, like prayer, must be 'with the spirit' but 'with the understanding' also. And the organist will realize that the minister is the servant of his people, and that what is good is sometimes the enemy of the best.

The series of Lent books inaugurated by the late Archbishop Temple is to be continued under the sponsorship of a committee of clergy, and the first of the new series, written by the Bishop of London, has been published under the title *God and Goodness* (Eyre & Spottiswoode, 5s.). The first four chapters are a defence of the Faith against modern attacks from science, philosophy, politics and culture. Then, after an exposition of the "Kingdom of God", the Bishop applies Christian standards and principles to many aspects of modern life. There may not be much in the book that is really new, but it is a very useful piece of work.

As its title suggests, *Freedom and Control,* by the Rev. E. V. Newman (S.C.M. Press, 5s.), deals with one of the most urgent of present-day problems. The thesis is that both individual freedom and social control are necessary, and that in the truly Christian conception of life they are not opposed. Freedom is the opening of the way to personal development. "Control is the intelligent direction of the personal values into all the channels of corporate existence". The book is well worth reading.

L. J. TIZARD.

Miss Grace Wood's *The Joyful Company* (Oxford: Blackwell, 7s. 6d.) is a book of devotions designed as "a course of training in the Christian way". Based on the canonical "Hours" of the Church, it provides for each day for seven weeks a service on the pattern of the Breviary. Each service contains one or more devotional passages from the masters; from John Woolman, Bunyan, St. Teresa and others. The book is frankly offered as not more than a groundwork; but followed with a sincere intention the whole course is a very good introductory study to the practice of the prayer life.

A. T. S. JAMES.

PASTOR AND PEOPLE

[Articles in this series deal with pastoral problems, which confront ministers in the course of their ordinary work. We invite readers to suggest subjects.]

THE ART OF INTERVIEWING

By Leslie J. Tizard

That, I admit, is a bad title. It suggests that the article may consist of advice to budding journalists or of help to harassed housewives, who have to deal with applicants (if any) for domestic situations. Instead, it has to do with that part of a minister's work in which he finds himself at close quarters with a mind in trouble. Perhaps, after all, the word "interview", stripped of its more formal associations, is not unsuitable, for my dictionary gives the definitions "a meeting face to face—a mutual consultation".

The art of interviewing consists chiefly in making it easy for your patient to talk to you[1]. It is what he will say to you, much more than what you will say to him, which will bring him relief. Eric Gill declares in his autobiography that he never met a parson with whom he could talk as man to man. A lot of people feel like that about parsons, and always keep up some sort of pose in their presence. If you are to do your patient any good, he must be able to drop all his disguises and reveal his real self.

Before he can do that, he will have to become sure of certain things about you. You must help him to feel that you are interested in him; that you are there for the very purpose of listening to him and giving him your friendship. He cannot feel you have time to spare for him if you go out of your way to convince him that your diary is already so near to bursting that you can scarcely squeeze in a few minutes for him, or if you repeatedly glance at your watch lest you should be late for your next engagement. He must be convinced that you know your job. He probably does not look upon you as a specialist in all branches of psycho-therapy. If he does, you had better warn him that you are not! But he must feel sure that you know a great deal *about people*. Of course, you must not tell him that you do; he must sense it from the way in which you deal with him, just as a patient distinguishes a good surgeon by the sensitiveness of his fingers when he makes his examination. He must be confident that you believe in him, that you do

[1] The word "patient" is not used in a technical sense but with its primary meaning of "one who suffers". I hope I may be allowed to address the reader directly in the second person in order to save tiresome circumlocutions.

not look upon him as a weakling or a malingerer. He must be sure of your sympathy, which is neither pity nor sentimentality, but "the imagination, which makes other lives real". He must know that you will respect his confidence; that you are as safe as the Roman Catholic priest, who takes a vow of secrecy as to all that is told him in the confessional, or the doctor bound by the Hippocratic Oath[2]. And, finally, he must be confident that you cannot be shocked, and that you do not sit in judgment on him.

Some people will consult you about difficulties, which are not causing them any great mental or spiritual distress, but sometimes you will have to deal with a person, whose trouble goes deeper, and you may find yourself face to face with a nervous and anxious individual. Perhaps he has rushed headlong to you because his situation has got beyond him, and he has to talk to somebody or burst. More likely he has been trying for weeks or months to screw up enough courage to come. Most people don't like going to a doctor. Some are afraid he will tell them they have something really bad—perhaps incurable. Others just don't like undressing. But a patient can put on his clothes again when the examination is over, whereas, once a person has laid bare before you the innermost secrets of his life, he feels he will always be naked in your sight. If he is one of your congregation, he may be thinking that he will often meet you and will always feel uncomfortable because you know things—dreadful things!—about him. As time goes on and confidence is established between you, that feeling will probably disappear, and he will think no more about it. At first, however, you may have to deal with a shrinking individual, possibly worn out by conflict and sleeplessness, who will betray his condition by his nervous movements and his inability to sit still. Your first aim is to reassure him. It is no use to go about it like a dentist, who says it isn't going to hurt. Your patient will say to himself that you are a liar, and that it *is* going to hurt—badly! You will reassure him best not by your words but by your own calm attitude.

He may want to plunge into his story with a rush, but it will be as well to head him off and engage him in casual talk for a minute or so. That will give him a chance to settle down, and you an opportunity to collect your impressions. There should, of course, be nothing forced about this attempt at conversation, but it should not be difficult to find some point of contact, even if it is only the weather or the route by which he has travelled. It may help if you make an opportunity to slip out for a moment so that he can look round your room and get used to it. Remembering that he is in a state of high tension, both because of his trouble and the effort of coming to see

2 "Whatsoever things I see or hear concerning the life of men, in my attendance upon the sick or even apart from my attendance, which ought not to be blabbed abroad, I will keep silence on them, counting such things to be as religious secrets".

you, you must help him to relax the tension. Professor L. W. Grensted says:

> Often when people come with their difficulties, seeking help and advice, it is hardly possible to talk to them freely until they have been shown in what a strained posture they have been sitting. Sometimes it is almost literally a case of unloosing the knots into which their bodies are tied before we can deal with the tangled skein of their minds and spirits[3].

It is probably not wise to point out the strained position at the very beginning or the patient may think you are looking for faults. It is better to wait a little while—at any rate until the end of the first interview.

Get your patient comfortably seated in an armchair, and make him feel at ease—but not so much at ease that he thinks he has just dropped in for a chat! Atmosphere has subtle influences, and it is probably better to see him in your study than in, say, your lounge. The vestry may be the most convenient place, but many vestries in their appearance and furnishings are not exactly conducive to relaxation. Many are not soundproof, and it is absolutely essential that interviews shall take place where the patient is sure nothing can be overheard[4]. See that his chair is so placed that you can observe the changing expressions of his face, but let him be at an angle and not directly opposite to you. He must not be in a glaring light or he will become more nervous. You must watch him closely without appearing to do so. The raising or lowering of his eyes, his fidgeting, the nervous movements of his hands or feet, his stretching and yawning, may tell you a lot. The tearing of his bus ticket or the twisting of his handkerchief may show undischarged aggression or hate. He will very likely say, "I don't know where to begin", and you will tell him to start anywhere without trying to arrange his material. You may notice that he becomes especially embarrassed or nervous every time he mentions a particular subject or person. Here, probably, he is encountering mental resistance. He is up against something he does not want to talk about because it is unpleasant or humiliating to him. This may give you a clue as to the whereabouts of his real difficulty, of which he himself may have no inkling. Of course, you must not give any indication that you have noticed his embarrassment or other sign of anxiety, nor must you pounce on anything he says or does with a delighted, "Ah! now I know!" But, choosing your time, you may put a direct question on the precise point which has caused signs of embarrassment or

[3] *This Business of Living*, p. 156.

[4] It is better, unless circumstances are exceptional, that your patient should come to see you than that you should visit him. Many people would find it difficult to unburden themselves in their own homes for associations would inhibit them, and it is to the patient's own advantage that he should make whatever effort is required to visit you.

resistance. Your question may be met by an evasion, by an assertion that what you have asked about is a mere trifle, or an angry denial that it can possibly have any significance. From such reactions you will draw your own conclusions.

Nine-tenths of the art of personal dealing lies in listening. If you can get people to talk to you, you can be sure you will help many a burdened mind to throw off its anxieties. Undischarged feeling creates a tense mind, and emotion can be expressed and worked off in one of two ways—by action or speech. During the war people discharged their bottled-up fear by talking at every opportunity about their own particular "bomb incident". So it is not so much what you say that will "do the trick", for often you will say—and need to say—very little. You will have to do some talking, of course, but in the early stages most of what you say will be by way of helping your patient to talk, and occasionally you will ask a question or two in order to draw him out on a matter, which may be important. It is fatal to listen for a little while, sum up the case (probably wrongly), and then say, "This is how it is". Even if you happen, by a lucky chance, to be right, what you say will be of no use to the patient. He has to work off repressed emotions in talking to you (this is "abreaction") and achieve insight for himself, for it is abreaction plus insight which will enable him to readjust himself. He must talk out his problems under your guidance until he has seen the significance of one thing after another, has understood how they have entered into the pattern of his life, and has been able to take a steady look at the situation, seeing it as a whole and in perspective.

In our early days in the ministry most of us are apt to assume far too quickly that we have heard the *whole* story. It often happens that in the first few interviews not much of real importance emerges. Occasionally a patient will tell you his real story at the first sitting, but under the pretence of seeking your advice on behalf of a friend, whom he would like to help. Some let loose a spate of words, but it is likely that they are not talking about their real difficulties, and they may not even know where they lie. Many talk about everything under the sun except what is on their minds. After having apparently wasted an hour for you, they will tell you that it has been nice of you to give them so much of your valuable time, and that they would like to come and see you again. But the hour has not really been wasted. On your side, you have been forming a general estimate of the patient's personality, mental state and capacity. You have been trying to form a picture of the background of his life. And, on his side, the patient has been trying you out. He has been probing to discover whether you have the qualities listed at the beginning of this article, and he is forecasting how you will react if he opens up about the things he has to tell you, and whether you will be able to help him. If you give him the impression that you agree

he *has* been wasting your time, you will not see him again. After a while, if he still has not spoken about his problems, you may say to him gently (not impatiently, even if you feel like it!) that perhaps he has not got to the real point yet. The fact that he sees you are aware of this, and are prepared to listen, may give him the extra bit of courage he needs. Sometimes he may begin an interview by saying, "There is something I forgot last time", and that may not be a mere excuse or opening gambit, for we all do succeed at times in forgetting unpleasant things. Or he may say more ingenuously, "There was something I had on my mind last week, and I just couldn't pluck up courage to tell you". It is always worth while to take special note of the things a patient says as he leaves, for they may have particular significance.

When you feel you have gained his confidence sufficiently, it may be well to explain to your patient that the possibility of helping him depends on his willingness to tell you *everything*. If you tell him that too soon, you may frighten him off. An explanation of how the mind works, given without psychological jargon, may help. Sometimes a well-read and intelligent person appreciates some discussion of psychological theories, especially if you let him air his views. He feels it puts him on a level with you. At any rate, the patient must be shown that even apparent trifles must be told just as they come into the mind, because in the pattern of his life they may be of much more than trifling significance. Sometimes a patient, who is recalling the incidents of childhood, will say, "I remember—oh, but it was such a silly little thing! It isn't worth talking about". But, if it was such a "silly little thing", why has he remembered it all these years? He has recalled it because it made a deep impression on him and in some way affected his attitude to life. It may be a "cover memory" as, for example, when a memory of being kind to a baby brother or sister covers repressed jealousy.

When it becomes necessary, you must be prepared to put a direct and pointed question, especially if the patient appears to be hedging. If it needs to be asked, no question is too intimate or too delicate. Especially does that apply to sex. If, supposing there is need to discuss it, the patient avoids the whole subject, and you are too reticent to bring him to the point, he will think you do not know your job, and that, if he tries to conceal anything else, you will not see through him. Put your question in a direct, unhesitating way, using the correct names and terms, which must be explained if necessary. If there is no embarrassment in you, there will be none in the patient, or, at any rate, it will be short-lived. If you cannot take an objective view of sex, even when you are discussing it with women, you are troubled by inhibitions yourself.

If you judge that you will need a number of interviews, and that

you will have to investigate your patient's life from earliest days, it will be advisable to make notes of what you are told. If you are inaccurate in referring to what you have already heard, or if you have forgotten that you have ever been told, you will not help your patient to have confidence in you. He will perhaps think you are not really interested. But do not go about it in such a way that he thinks everything he says will be taken down and used in evidence against him! Say, "Do you mind if I make a few notes of what you are telling me? It will refresh our memories later on and may help us to piece things together".

As the patient unfolds to you the story of his life, speaks of his most intimate thoughts and feelings, and tells you about the things that are troubling him, he will inevitably develop an emotional attitude towards you and a relationship will be built up. This is what the psychologist calls "transference", and, although pastoral help is not the same as deep analysis, a certain amount of transference is bound to occur if we encourage people to open up to us so that we may help them with their personal problems. In order to understand how transference comes about, we must remember that the basic trouble of people, who suffer from anxiety and emotional maladjustments, is that they do not feel secure. Almost certainly that insecurity had its origin away back in childhood, and was probably due to the fact that the child never found security in the love of his parents, or, if the proper relationship did at some time exist, it was disturbed or broken, *e.g.* by the arrival of another child or the death of the mother. A child can stand a lot of mental buffeting if he has security in his parents. War conditions have provided a good deal of confirmation of this fact. Dorothy Burlingham and Anna Freud say that even in the case of children, who have been bombed repeatedly and partly buried by debris, they noticed no signs of traumatic shock. If these bombing incidents occur, when small children are in the care either of their own mothers or of a familiar mother-substitute, they do not seem to be particularly affected by them. Their experience remains an accident, in line with other accidents of childhood[5]. But small children, who were evacuated, refused to be handled or comforted by strangers. "They cling to some object or some form of expression which means to them at that moment memory of the material presence of the mother[6]". On the other hand, a child may be given such an exaggerated and false sense of security through being over-protected by fond parents, that, when a parent dies or the child is for some reason thrust out into the world, he is utterly unable to face life and spends his time in a vain search for the security which he once enjoyed.

Whatever may be the reason for his feeling unsure, a patient

[5] *Young Children in War Time.*
[6] *Ibid.*, p. 52.

suffering from a fundamental insecurity will inevitably seek security in the analyst or minister. In other words, he will seek there a father (or mother) substitute. He will be emotionally attached to the physician and "love" may not be too strong a word. He will become very dependent. Dr. Karen Horney says:

> The problem here is not so much why this dependence takes place in analysis, because persons in need of such protection will cling to any physician, social worker, friend, member of the family, but why it is particularly strong and why it occurs with such frequency. The answer is comparatively simple: analysing means, among other things, tackling defences built up against anxiety, and thereby stirring up anxiety lurking behind the protecting walls. It is this increase of anxiety that causes the patient to cling to the analyst in one way or another[7].

Although we do not attempt deep analysis in ordinary pastoral work, our efforts to help distressed minds will inevitably cause our patients to venture out from behind their defences so that they can see the real objects of their fears and deal with them in the open. Seeing that they have been trying to shelter themselves, possibly for years, it will not be surprising if the first result is an increase of anxiety, and they will naturally depend for assurance on the person who is trying to help them. Further, as they become dependent on the parent-substitute, they may endow him with the almost miraculous powers, omniscience and boundless authority, with which young children invest their parents before they are disillusioned. When the transference has occurred, the patient may do his utmost to gain the favour and approval of his physician just as a child will seek to please his father. He may even say not what is true but what he thinks the doctor wants him to say.

> Even though there may be good reasons why he should want to get on quickly—because he suffers or makes sacrifices for the sake of the analysis, or because he has only limited time for it—these factors at times seem to be totally irrelevant. The patient will spend hours in long winded tales only to get an approving response from the analyst, or he will try to make each hour interesting for the analyst, be entertaining, show admiration for him. This may go so far that the patient's associations or even his dreams will be determined by his wish to interest the analyst, believing that he cares for nothing but the analyst's love and trying to impress the latter with the genuineness of his feeling[8].

It is also possible that a patient may develop a negative transference. If this occurs at the very outset, it is useless to go further, because there is no possibility of that *rapport* without which nothing can be done. But it may happen that a patient, who begins with-

[7] *The Neurotic Personality of Our Time*, p. 123.
[8] Karen Horney, *op. cit.*, p. 123.

out any hostility, will presently unload upon the physician, as his parent-substitute, the stored-up resentment he has felt against his parents or others who have exercised power or authority over him —his teachers, employers, and so on. If this negative transference occurs, the patient may accuse the doctor of incompetence, of not wishing to cure him or of prolonging the treatment for mercenary reasons. At the same time he will resist every effort to help him, refusing to co-operate in any way and vehemently or sullenly opposing the slightest suggestion made to him. Such a situation may arise when the patient is faced with the necessity of breaking down some protecting wall which he is determined to preserve.

When transference occurs, there are three things to be done: we must accept it, use it and break it. It will happen whether we like it or not, and it is useless to be frightened by it and by the responsibility it lays upon us. We must see it as an opportunity, and realize that, unless some degree of transference does occur, we shall not be able to do much for the mind burdened with anxiety. When old and familiar defences are pulled down, a patient must feel he has someone to afford him a measure of protection as he gradually becomes used to facing life; when his props are knocked away he must have someone to lean on until he becomes sure of his own strength. Moreover, a strong positive transference, which endows us with great authority and power, makes the patient susceptible to our suggestions so that he is willing and eager to accept what we say to him. Even a negative transference must be used. A patient, who has been carrying repressed resentments about with him, needs someone on whom he can release these hostilities and find that the person, on whose innocent head he unloads them, does not hit back but draws them out with sympathy. Therefore, when a negative transference is fastened upon you, it is fatal to argue back, to resent the unfair things that may be said to you, and to try to show that they are not deserved. Of course they are not deserved, and they are not really meant for you at all. It may not always be easy to realize this, for a patient may be unable to give expression to a negative transference except on a rational basis. He will then fasten on some real defect in your personality and tell you some shrewd home truths about yourself, or else he will embark on an attack on things you are identified with, such as psychology, religion, the Church, or your politics, if he happens to know them. If you have achieved the proper attitude of detachment you will not be in the least disturbed. You will encourage your patient to heap all his resentments on to you, and presently, having got them all off his chest, he will be able, under your guidance, to see that he was not really hostile to you but was simply venting on you the repressed hostilities of years. When they are all out, but not before, they can be seen in perspective and dealt with.

After the transference has been used it must be broken, for otherwise the patient will remain a dependent, clinging creature for the rest of his days. He is not cured until he can stand on his own feet. A wise father accepts for a time the dependence of his child in order that the child may feel the security, which will enable him confidently to face life and venture into relationships with strangers. But gradually he lessens that dependence by putting more and more responsibility for decisions on the child and by encouraging him to enter, on his own initiative, into wider relationships, while he can still feel the parents' support in the background. Only as the immediate support is gradually withdrawn can the child achieve psychological maturity and adult relationships. So the physician or minister, having accepted the parent-child relationship for a time, gradually withdraws his support as the patient, under his encouragement, increases in confidence. This launching of a patient into life again ought to be gradual. There are psychologists, who believe that the transference should be violently broken even by means of a deliberately contrived quarrel. In many cases this would lead to a relapse into insecurity. It is surely wiser to effect the break easily by lengthening the interval between the visits of the patient until they can safely be discontinued altogether. It is, perhaps, hardly necessary to add that, just as there are some possessive parents, who try to keep a child dependent upon them in order to gratify their own desire for power, so a minister may be reluctant to break a transference because he likes the feeling that somebody is clinging to him. If, however, he has examined his motives and knows that the desire for power is one of his temptations, he will be on his guard. It is certain that, if he cannot overcome it, he will do those, who seek his help, a great deal of harm. He must lead them to find security, as they face life and death, not in himself—a mere temporary parent-substitute—but in God, their eternal Father[9]. That was the therapeutic practice of Jesus. By means of it He brought peace to distracted minds because He was able to communicate His own confidence in His Father and theirs. Ultimately that is the greatest mind-healing power at our disposal, but we cannot help others to be secure in God if we are not sure of Him ourselves. The final security into which we must try to lead our patients is not any kind of protection from the changes and chances of this mortal life. It is the certainty that, as they confidently venture into life, they can find a power which will enable them in all things to be more than conquerors.

A further word must be added on one particular aspect of the subject of transference, *viz.*, our relationships with women, who seek our help. It is probably unwise for a very young minister,

[9] The danger that some patients will seek refuge in a merely childish and immature dependence on God must be foreseen and guarded against.

especially if he is unmarried, to tackle the emotional problems of women, but we do not believe that his best course will be, as is sometimes said, to pass them on to a "nice, motherly" woman in his congregation. "Motherliness" and good intentions do not qualify anybody to deal with situations, which require some degree of specialized knowledge. He would do better to persuade them to talk over their problems with a knowledgeable and more experienced minister if one is available. As we get older, we must be prepared to give personal help to women whatever the difficulties and dangers. Every minister, especially if he happens to be physically attractive, will occasionally have to deal with a woman who seeks him out because she wants to "talk sex" with him, or merely to talk, in which case any subject will provide an excuse. If he is sure of his ground he will have to explain, gently but firmly, what her motives are and, having cleared the ground, he may be able to help her to deal successfully with her frustration. If she will not co-operate in that, he must refuse to play her game.

Most of the women, who come to him, will genuinely want his help, and may prefer to consult a man rather than another woman for quite sound reasons. Some, who have difficulties in their marriage or love-life, will feel, reasonably enough, that another man may help them to understand their own husbands or lovers. Others feel that men are less at the mercy of moods than women and rely less on intuition, so that a man can take a more balanced and reasoned view of their problems. Many would certainly prefer to take their sexual problems to a man because they think that women are apt to judge harshly those of their own sex, who offend against conventional moral standards. Spinsters, who are getting beyond the age when marriage is likely, may consult a man about their frustrations and sexual difficulties because they have the feeling (sometimes well-founded) that women, who have found mates, rather despise those who have not, while others, unmarried like themselves, may not have the knowledge and uninhibited attitude which will enable them to be of service.

Now, transference is bound to occur, as we have seen. But, as Canon Pym says, "it is good that the minister should realize that a woman does not appear to fall in love with him because of his compelling attractiveness[10]". That some sexual element may be present he must frankly admit, but he must regard the whole matter from a detached point of view, remembering that he is primarily a parent-substitute. He must stifle the impulse to hold a woman's hand if she is emotionally distressed! That kind of treatment would cause some women to become distraught in his presence with surprising frequency! Indeed, he must avoid any physical contact other than the formal but friendly hand-shake with which most doctors greet

[10] *Our Personal Ministry*, p. 54.

their patients. Some would say that even this should be omitted, but, except in a few cases, where special discretion is necessary, that can do no harm and may give needed reassurance, especially at the end of an interview which has brought to light things which the patient may fear has shocked or alienated her confidant.

If a minister exercises a personal ministry to women, he runs the risk of being occasionally the victim of a malicious or slanderous tongue. That is a risk he must take. It will not be a great one if his home life is known to the congregation to be happy, and if his conduct with women in public is above suspicion. He must, of course, see to it that a patient, who happens to belong to his Church —or, for that matter, any other woman who is not a patient—does not hang around him in public.

To sum up, then: we must not hamper our ministry to women by fear of the transferences which will inevitably occur. They must be dealt with in exactly the same way as all other transferences: they must be accepted, used and gradually broken.

These notes are offered as a small contribution towards the technique of the art of interviewing. An art has been defined as "practical skill guided by rules". A few rules there may be, but in this art most of the skill has to be acquired by practice.

BEAUTY

THEY say, "Here is God's gracious lot:
Soft-swaying flowers; and drooping trees,
With sapphire pool, sweet-dappled plot,
These fragrant bowers like surging seas
All curts'ying praise to heaven above,
Stirred by the gentle breathing touch
Of fluttering birds with songs of love".
But I have seen far lovelier than such,
Far lovelier than elysian bowers,
Where crippled frame in urgent plight
Lay whimpering in tormenting hours,
Where one devoted toils all night,
Unselfish, fighting death away
In spite of filth and foul disease.
This was a lovelier gift to pay
To God, more beautiful than trees,
Than all the flowers or sunset glow.
But in their blindness men are fools;
They think that beauty is not so.

Howard Machin.

BOOKS OF THE QUARTER

(The place of publication is London unless stated otherwise)

The Prophetic Word. By W. E. Booth Taylor. Carey Press. 7s. 6d.
New Testament Prophecy : its origin and significance. By H. A. Guy, B.A., B.D. Epworth Press. 12s. 6d.
Prophetic Prayer: A History of the Christian Doctrine of Prayer to the Reformation. By H. Trevor Hughes, M.A. Epworth Press. 7s. 6d.
The Gathered Community. By Robert C. Walton. Carey Press. 7s. 6d.

These four books help each other if read in this sequence.

Mr. Booth Taylor writes primarily for lay preachers, senior Sunday School teachers and Day School teachers. His purpose is to present the *O.T.* prophets "against the background of the religious, social, political and national life of their day". He studies "the prophetic word" of each of the great prophets in turn, in chronological order, with final chapters on "John the Baptizer" and "The Abiding Significance of the Prophetic Word". An objective standard of judgment, obedience to the divine will, independence of men through dependence on God: these are shown to be three principles for which the prophets stood and which need to be recovered today.

Mr. Guy's book is careful, scholarly work, deserving and rewarding close, detailed study. Its realm is that of biblical psychology. First, in "Hebrew Prophetism" he seeks to show that the canonical prophets were the successors of the "seers" (Samuel, Nathan, Elijah, Elisha), solitaries who remained in full possession of their senses, rather than of the earlier prophets (*nebi'im*), gregarious ecstatics whose abnormal behaviour represents a retrograde, "Canaanitish" step. Next, he presents John the Baptist as in the genuine prophetic tradition, but as something new in being "a prophet who was also a ritualist" and in forming "a sacramental fellowship" which in *John* is regarded as "a serious rival to Christianity". The third chapter is a masterly study of "The Prophetic Consciousness of Jesus", in which new light is thrown again and again on Jesus' behaviour, teaching and insight by placing them in the prophetic line: "Son of Man" is to be interpreted primarily in terms of *Ezekiel*, the words heard at Jesus' baptism as familiar from the Targum on *Is.* 43.10, and His "No man knoweth the Father but the Son" as a genuine logion representing an Aramaic "No one knows God except his Servant". There follow "Prophetism in the First-Century Church", the differentia of which was in its being "mainly a community movement"; and "Prophetism in Contemporary Religion", in which we see prophetism "in the air" among Greeks and Romans as well as Jews and Christians. Mr. Guy then presents some conclusions.

This is first-class critical work, which is as much as to say that not all the writer's judgments are likely to meet with instant acceptance; but any serious *N.T.* student or preacher, if unafraid of occasional excursions into linguistics, will gain much from it. Mr. Guy is full of reasoned originality, and has creamed leading earlier works. Why, however, does he conclude (p. 154), "it seems henceforth impossible for men to be prophets. . . . The cry of *Numbers* 11.24 . . . was never fulfilled"? For earlier he says of the *N.T.* Church (p. 106), "Prophetism had become democratized, and 'all the Lord's people', if they were not actually prophets, had at least the capacity for becoming prophets".

One way in which the line was carried forward is, in effect, shown in Mr.

Trevor Hughes' book, *Prophetic Prayer*. This book, which leans heavily on Heiler, is a wooden piece of writing, compared with Mr. Guy's. Regarding prayer from the four aspects of "the prophetic element", "the social element", "the relationship between God and man" and "divine co-operation", Mr. Hughes take primitive prayer, prayer in the *O.T.*, the *N.T.*, the Early Church, the Christian Platonists, monasticism, Chrysostom, Augustine, Aquinas and the Reformers, and recounts what each had to say on each of the four aspects. It is interesting to see, *e.g.*, how Tertullian and Augustine interpreted the Lord's Prayer, but the method inevitably becomes wearisome. The general conclusion is (p. 127): "We see then in the Reformers a return to the *N.T.* prophetic piety which shows itself in prayer that is dynamic in contrast to the static mystical prayer which tended to dominate the Church from the time of Origen". This easy contrast between the prophetic and the mystical (which Mr. Guy also points) will not really bear the weight put upon it: was not St. Bernard, whom Mr. Hughes omits, at once prophet and mystic?

In *The Gathered Community* the prophetic emphasis is shown to have continued from the Reformation to our own day. Put out as "the result of a piece of group thinking" by younger Baptists, the book is "an essay towards the Doctrine of the Church", conceived of as a free, diverse and responsible company of believers. In the first half of the book ("The Witness of the Past"), "The Evidence of the *N.T.*" is surveyed, somewhat conservatively but with due weight given to the creative power of the Holy Spirit; and there are presented the conceptions of church, ministry and sacraments held by various early Baptists, for all of whom believers' baptism "represents the final logic of Separatism", though not all would break fellowship with those who practised infant baptism. The second half of the book, on "The Renewal of Life", again in church, ministry and sacraments, with its frank criticisms and constructive detailed suggestions, is the more important. We cannot all be "aggressively Baptist", but we can welcome the sturdy Free Church witness of this group, who hold that "the reasons for separation are stronger now than" in 1662. In a world so much more secular than in 1662, it is in "redeemed congregations, gathered by Christ, and walking steadfastly in His ways", congregations in which many different gifts are welcomed as all gifts of the one Spirit, that the hope of the future lies. It is indeed there that "the prophetic word" for today is most likely to find utterance. Those planning next winter's study groups in "gathered churches" should note this book.

GEOFFREY F. NUTTALL.

The Great Religions of the Modern World. Edited by E. J. JURJI. Princeton University Press. London: Cumberlege. 21s.

The 'princes' of Princeton deserve our homage for this fascinating symposium in the field of Comparative Religion. This branch of studies has suffered in the past from two defects. Living religions have been anatomized, even desiccated, by considering their teaching apart from their liturgies and their historical development. In addition, Comparative Religion has either been surveyed from the supposedly Olympian standpoint which regards all religions as merely varying guesses at the nature of the Absolute, or convinced believers in one religion have used the others as mere "Aunt Sallies" by which to prove the superiority of their own faith. This important symposium suffers from neither defect. It is an exposition of the leading living religions of the world by sympathetic or convinced exponents of each religion. Moreover, each faith is treated doctrinally, historically and sociologically.

The religions expounded are: Confucianism, Taoism, Hinduism, Buddhism, Shintoism, Islam, Judaism, and the three branches (though classified as 'religions') of the Christian Church, namely, Eastern Orthodoxy, Roman Catholicism and Protestantism. Each is adequately and sympathetically explained, whilst some essays are outstanding in merit and in general interest. Lewis Hodous is fascinating on Taoism, John Clark Archer brings order into the chaos of difficult material usually subsumed under "Hinduism", Edward Jurji illuminates the intricacies of Islam, Hromádka presents a moving and irenical account of Orthodox theology ancient and modern, whilst John A. Mackay gives what must be one of the few valuable brief accounts of Protestantism. The latter essay is distinguished by its clear theological exposition of the principles of the Continental Reformation, and by its definition of the tenets of the various branches of Protestantism, concluding with an admirable account of the history and effects of the Ecumenical Movement. One gem, which the reviewer cannot forbear to cite, reads: "And what is the soul of schism but that any one institutional expression of the Church should presume to be the whole?" (p. 365). This scintillating yet profound essay deserves to be republished and made available to a wider circle of readers. The symposium as a whole is well worth its price to ministers, missionaries, interested ex-servicemen and cosmopolitans who have met other religions than their own and are anxious to learn more of the nature and practice of such faiths.

The Inner Life. By W. P. F. CHADWICK. Canterbury Press. 6s.
God's Action within the Soul. By F. H. ALLEN. S.C.M. 6s.
The Mission of the Church. By E. R. MORGAN. Bles. 6s.
The Church of God. By F. J. TAYLOR. Canterbury Press. 6s.

Modern men have been reminded by Berdyaev that the Christian religion is both communion and community. The first two volumes under review emphasize the former aspect, the third and fourth the latter aspect, but all are products of the welcome revival of theological thinking characteristic of all branches of the Christian Church.

The Inner Life by the Vicar of Barking is a vigorous and relevant plea for the culture and discipline of the spiritual life. He has invaded the territory of the saints and mystics like a monarch and brought back treasures from the hoards of Augustine, Basil, Chrysostom, de Sales, à Kempis, Teresa, Fénelon, Mme. Guyon, Jeremy Taylor, John Wesley, and such moderns as G. K. Chesterton, Dom John Chapman, von Hügel and A. E. Whitham. The uniqueness of this volume is its integration of the spiritual life with the needs of a disillusioned and madcap world. It is that unusual combination—a treatise on ascetical and mystical theology with a biblical basis and catholicity of reading. *God's Action within the Soul* is, by contrast, an admirable essay in Christian apologetics. Mr. F. H. Allen presented it, in an earlier draft, as an Oxford Divinity thesis. As might be expected (but cannot be guaranteed!) the thesis is distinguished by the clarity, cogency and consistency of its arguments, in rebutting the scientific conception of a deterministic and 'closed' universe, and in buttressing the claims of the Christian experience to an interior knowledge of God's grace and power. This will be found a useful armoury for the Christian fighter.

The inner life is mediated by the Church obedient to her Lord and empowered by the Holy Spirit, and finds its expression within the Beloved Community. In *The Mission of the Church* the Bishop of Southampton challenges the Church to re-think her mission to the world on theological and practical grounds. His exposition is remarkable for its detailed evaluation

of the doctrine of Election as one basis of the mission of the Church, for its excellent brief study of the Christian philosophy of history in contradistinction to Marxian and racial interpretations of history, and for its wide experience of reading and life. It may, however, be criticized for its 'loose ends' which the author explains by the necessary interruptions in the life of a bishop. The same territory is covered in *The Church of God*. As might be expected of a former Chaplain and Lecturer of Wycliffe Hall, the author writes in the strength of the Reformed tradition of churchmanship. If the Bishop of Southampton seems to lean heavily on the 'Catholic' tradition (*vide* his strictures on Protestantism and racialism, p. 76), Mr. F. J. Taylor corrects the emphasis with his generous appreciation of P. T. Forsyth, the Church Meeting, and the Iona Community. All four volumes stimulate readers to hope for a second but ecumenical "Reformation according to the Word of God".

HORTON DAVIES.

The Christian Message to the Hindu. By A. G. HOGG, D.Litt., D.D. S.C.M. 6s.

This little book embodying the Duff lectures of 1945 has an importance out of all relation to its size. The reviewer remembers with what gratitude he read in India Professor Hogg's *Karma and Redemption* and *Christ's Message of the Kingdom*, published in 1909 and 1911. In 1924 appeared a bigger book *Redemption from the World*. But the Professor of Philosophy at Madras Christian College became its Principal and so ceased to have leisure to write books.

Dr. Hogg abandoning "the pardonable optimism of youth" no longer thinks it possible "for the foreign missionary to acquire so Indian a mentality as to become capable" of giving to "the authentic Christian faith a truly Indian form of expression". What the foreign missionary may hope to do is to help the Indian Church "to see to it that what is presented to India is the full challenge of the ancient Christian Gospel in all its distinctiveness". Although Dr. Hogg preserves the "sympathetic approach" to Hinduism of his earlier years, he now emphasizes more the challenge of Christianity to Hindu thinkers.

This book should help much those set apart to the hard task of interpreting Christianity to Hindus. But its relevancy is not confined to such. Here, in short compass, and from the distinctive angle of India's need, is an exposition of the Gospel marked not only by great though unobtrusive learning, but by insight, imagination and profound Christian experience. Generally only superficial and one-sided books on India are widely read. We hope that this wise and balanced book will prove an exception to this rule.

SYDNEY CAVE.

Space and Spirit. By Sir EDMUND WHITTAKER, F.R.S. Nelson. 6s.
God, Man and the Absolute. By F. H. CLEOBURY, Ph.D. Hutchinson. 15s.

In spite of the great difference between them these two books may conveniently be taken together, since they approach the same goal, even if from opposite sides. Each has as its aim ultimately the support of Christian Theism, though one works from the basis of nature and the other from that of human experience.

Sir Edmund Whittaker discusses the famous proofs of St. Thomas Aquinas for the existence of God, asking how they look in the light of twentieth-century physics; and he comes to the surprising conclusion that

the newest physics is substantially on the side of St. Thomas and against his critics, at least as regards his main argument. Professor Whittaker traces the history of the proofs in a most interesting way. He points out that Aquinas succeeded in relating the doctrine of God to the natural science of his day, *viz.*, Aristotelianism; and that he did this in direct opposition to the attitude of the Christian Neoplatonism which had ruled before him and had turned the attention of theologians altogether away from nature. When, however, Newtonian science replaced Aristotelianism, the result was seen in the Kantian criticism of the traditional proofs. But today Newton's physics is superseded in its turn; and the physics that has replaced it makes for the belief that the world must have had a beginning, and to this extent supports the teaching of St. Thomas that there can be no infinite regress of causes.

Dr. Cleobury's book takes us into a very different world of discourse. His first intention is to rehabilitate the philosophy of the English Neo-Hegelians, especially that of Bradley and Bosanquet. His idea is to do this by an exposition more generally intelligible than theirs. In this part of his work he seeks to prove that the Hegelian logic of Identity in Difference is the true logic, and that human experience is only to be understood through its unity with and difference from Absolute Experience.

But this is not all. Dr. Cleobury deviates from his masters, Bradley and Bosanquet, in the direction of a Theism which they did not recognize, but which he thinks is the right deduction from Neo-Hegelian principles. He finds room in his philosophy for the transcendence of the Absolute as well as its immanence, for a genuine moral freedom in the human individual and for his existence after death. Thus he finds his Idealism to agree well with the Theism of Liberal Christianity, which it is also his intention to rehabilitate. The philosophic reaction against Neo-Hegelianism and the theological reaction against Liberalism are parts of the same movement which he deplores.

Considering the above two works together, it may be said that both are excellent, each in its own way. Professor Whittaker's book is quite the best thing on the relation of Theism and the New Physics which the reviewer has seen. Dr. Cleobury's discussion is fresh and vigorous and is extremely well reasoned: he has done much to make Neo-Hegelianism intelligible and to manifest its possible Theistic bearings. To begin with him, it is well to recognize that theology cannot live without a philosophy. In these days when so much emphasis is put quite rightly on the Bible, it may be useful to recall the fact that even the orthodox Protestant scholastics of the seventeenth century had to admit an instrumental use of reason (*usus organicus*) in the interpretation of the Bible in order to define the things of which it speaks. For this purpose they fell back on Aristotelianism, which we can no longer do. This, then, is where Dr. Cleobury comes in with his Neo-Hegelianism; and what he has to say is well worth the theologian's careful study. His exposition is so forceful and so well thought out, that one is inclined to say, "Almost thou persuadest me to be an Absolute Idealist". But there is just one thing that always gives the reviewer pause when thinking of this philosophy; it pays a very unsatisfactory degree of attention to natural science: here it resembles too much the Neoplatonism that was before Aquinas. It is certain that in our time no Theism that does not fairly square its accounts with natural science has a chance of being accepted: science so much dominates the field. Hence a book like that of Professor Whittaker is to be warmly welcomed. If we could attain to a Theism where the thought of our two authors met in the middle, each from its own side, that would indeed constitute a magnificent development in philosophy and would be of immense value to the Christian Church.

ROBERT S. FRANKS.

Works of Love. By SOREN KIERKEGAARD. Translated by DAVID F. SWENSON and LILLIAN M. SWENSON. Princeton University Press. London: Cumberlege. 18s.

Between Man and Man. By MARTIN BUBER. Translated by RONALD G. SMITH. Kegan Paul. 12s. 6d.

Ibsen: The Intellectual Background. By BRIAN W. DOWNS. Cambridge University Press. 10s. 6d.

Exactly a century ago Kierkegaard completed his greatest single work on Christian ethics, in which he explored what was involved in unconditional obedience to the commandment "Thou shalt love thy neighbour as thyself", and what was implied in the Pauline conception of love in *I Corinthians*.

Love to God is the decisive thing out of which rises love to the neighbour. "As the peaceful lake is grounded darkly in the deep spring, so is human love mysteriously grounded in God's love". From the Christian presupposition that every man loves himself, it is possible to pass over to neighbourly interest only through the loving God to Whom we are hopelessly indebted.

> In earthly love and friendship partiality is the middle term. In love to the neighbour, God is the middle term; if you love God above all else, then you also love your neighbour, and in your neighbour every man.

Before God "your neighbour is your equal", you close your eyes to his earthly distinctions, and you "become only an ear for hearing the commandment".

Christianity does not set out to abolish the differences of distinction or humbleness between men, but wants the differences "to hang loosely about the individual . . . like the ragged cloak in which a supernatural being has concealed itself". Kierkegaard permits us one glimpse of the social implications of the Christian ethic when he says that "the time is past when only the powerful and the distinguished were men, the others thralls and slaves", but his chief concern is to relate each individual to God through Whom a man shall love his neighbour unconditionally.

> To love another man is to help him to love God, and to be loved is to be helped to love God.

Between Man and Man comprises five works which amplify the philosophy of *I and Thou* with particular regard to the needs of our time. In the second essay Stirner's Unique One who consumes himself in "self-enjoyment" is set over against Kierkegaard's Single One who, knowing the responsibility which is in faith, "corresponds" to God, and should be "related solely to God". Buber, interpreting the commandment "love your neighbour as one like yourself", believes that the Individual corresponds to God "when, as much as he can in a personal way, he says Thou with his being to the beings living round about him". But this censure of Kierkegaard's exclusiveness can be modified by his own description of the ethical as "the only means by which God communicates with man". The question of the Single One is put to collectivized man, and Buber writes with great insight of the relation between the individual and the body politic.

The essay entitled "What is Man?" surveys philosophical anthropology from Kant to Heidegger and Scheler. We may come nearer to the answer to the question, says Buber, when we see man "as the eternal meeting of the One with the Other".

In an account of Henrik Ibsen's intellectual background, disregarding the remark that he "had read very little and understood even less" of Kierkegaard's writings, Mr. Downs indicates how the "tragic quest of all Ibsen's greatest creations to realise themselves, to discover their mission . . .

is one which Kierkegaard would have hailed as pulsating with the heart of his doctrine''. Brand might well be called 'the Kierkegaardian tragedy', while the characters of Stockmann and Rosmer are *animae naturaliter Kierkegaardianae*.

The political events of 1848 lent impulse to Ibsen's playwriting, but his early impressions of public life proved of ephemeral importance in the shaping of his judgment and personality. His literary education lay primarily in the hands of the Danish dramatists approximately contemporary with himself, and then in those of his sparse Norwegian precursors.

''The Vikings in Helgeland'', ''Love's Comedy'' and ''The Pretenders'' are set upon the background of ''the newer national romanticism'', and Peer Gynt is discussed in the chapter entitled ''Ibsen and Scandinavianism''. Bjornson and Georg Brandes are then considered, and the final chapters treat of ''Modern Problems'' and Ibsen's ''Last Works and their World''. The index is good as well as indicative of the wide field of literature in which the author locates his sources.

CONRAD BONIFAZI.

University Pamphlets. Student Christian Movement Press. 1s. each.

In 1944, and again in 1945, a Commission met ''to consider the fundamental pre-suppositions of university education and their implications for the work of the Student Christian Movement in the post-war university''. The Commission consisted of professors and lecturers from most of the universities of Great Britain, together with members of the S.C.M. staff. The fruits of their discussion are given in a series of 12 pamphlets, *viz.*: *The Mind of the Modern University*, John Baillie; *Objectivity and Impartiality*, and *The Christian in the Modern University*, H. A. Hodges; *The Foundations of a Free University*, Dorothy M. Emmet; *Christianity's Need of a Free University*, A. R. Vidler; *Universities Under Fire*, Colin Forrester-Paton; *Calling All Freshmen*, Paul White; *The Place of a Faculty of Theology in the University of Today*, Daniel T. Jenkins; *Religion in the University*, David M. Paton; *Work and Vocation*, W. G. Symons; *Vocational and Humane Education in the University*, L. A. Reid; *Halls of Residence in Modern Universities* (a group report).

Most of the pamphlets go to the very root of the matter, and, as their authors hope, will be of interest to a wide range of both senior and junior members of the universities. Moreover, many graduates in middle life *ought* to read them, in order that they may realize how great a change has come over the universities during the last twenty-five years. In the first of the series, Dr. Baillie characterizes the attitude generally prevailing among staff and students as ''the cultivation of a continued suspense of judgment'' behind which lies, in most cases, a fatuously optimistic materialism. Dr. Hodges contributes a noble and penetrating essay (No. 3) on the duty of Christian thinking and the character of Christian thought. Miss Emmett discusses the common assumptions and convictions on which the faith of a liberal university must be grounded. Mr. Symons exposes a good deal of false thinking about work and vocation, and reaches profounder and more honest conclusions. His closing pages, on *the vocation of the graduate*, are sober and searching.

Though all the pamphlets are useful, they vary somewhat in value and in lucidity. It would perhaps have been better if the findings of the Commission had been offered to the public in fewer than 350 pages.

KATHLEEN L. CARRICK SMITH.

SHORTER NOTICES & DESCRIPTIVE LIST

Dr. E. F. Scott's *Paul's Epistle to the Romans* (S.C.M., 6s.) attempts, with a good measure of success, the task of simplifying the Epistle, and making its teaching clear to the plain man. It is a difficult task at the best, and is the more difficult because in certain parts of the Epistle Paul seems to be arguing like a man trying to convince himself. But Dr. Scott says the Epistle is not primarily theological, but is the Apostle's personal witness to what Christianity is in itself, and to what it requires of us. This does not seem quite to represent the fact that the Epistle is crammed full of theology, and much of it very hard to understand: *e.g.*, Paul's doctrine of Christ's atonement for sin; and particularly his doctrine of man's predestination. These are things not easy to answer, and they divide men. Dr. Scott treats them with a cautious discrimination. Many of his paraphrases are illuminative, and the commentary is valuable for its sympathetic estimate of the Apostle. The last chapter is on the value of the Epistle for today.

A book of devotional writing is one of the most difficult things to do well; to avoid the trite, and the worn phrases, and to keep the freshness of the spiritual heights. Canon L. J. Baggott's *Jesu, Joy of Man's Desiring* (Longmans, 6s.) has a sound instinct for the devotional life, and is based on an experience both deep and matured. Its refrain is that Christ is everything for the religious life; and that such a life is attained through penitence, through faith and love, and most profoundly through prayer. The chapters on these points make a piece of persuasive mystical writing. They are not overstrung; and they have a grip on what the older preachers called "fundamentals". In writing of Sacraments Canon Baggott seems to force them into a prominence they do not hold in the New Testament; he does not make allowance enough, *e.g.*, for the Quaker witness which does not find them "indispensable to the Christian life". The chapter on prayer is good, but it rather loses itself in too many details. These are, however, minor matters in an excellent bit of work.

Dr. Campbell Morgan's *The Teaching of Christ* (Pickering, 10s.), published since his death, brings to my mind many happy meetings with him on the Cotswolds, which were his native hills. There was in those days the freshness of the hills in his preaching. These Bible studies are expository, and of the kind in which he excelled. The book is not a work of exact scholarship but rather of the preacher; and although the expositions are not perhaps, even in his own field, Dr. Morgan at his best, they have flashes of the light which made him in his prime a prince among preachers.

The Rev. Andrew Blair, of the Community of the Resurrection, has contributed to the series of Mirfield books one on *The Why and Wherefore of the Church* (Dacre Press, 2s. 6d.). From the point of view of the Mirfield Community this is a quite good statement of Church principles; but it is somewhat trying reading to an old-fashioned Independent like myself. On page 32 Mr. Blair says, "The Church of England cannot consent to Reunion on the basis of an ultimately democratic theory of the Ministry except at the cost of infidelity to the teaching of Holy Scripture. . . ." Behind this is the doctrine of Apostolic Succession *in excelsis*.

The Power of the Cross, by the Rev. Herman-Hoeksema (Grand Rapids: Eerdmans, $1.50), is a series of papers or sermons on Christ's redemptive power. The style is throughout somewhat ejaculatory, and the theology of a hard school.

Letters from Rush Green, by Fr. John C. Heenan (Burns, Oates, 8s. 6d.), written in the form of letters from a Roman Catholic priest to his niece, is partly a book of Christian apologetic; but it seems to be also a piece of

Roman propaganda aimed at the young somewhat skilfully through their love affairs. The defence of Christian faith is alive to the position today and is well done. There is some very welcome plain speaking on the subject of divorce. A. T. S. JAMES.

An Infinity of Questions, by C. J. Eustace (Dobson, 8s. 6d.), has as subtitle "A Study of the Religion of Art and the Art of Religion". The author gives, with discernment, a brief outline of the lives of Helen Foley, Katharine Mansfield, France Pastorelli, Elizabeth Leseur, and St. Thérèse of Lisieux. Each of the five women is portrayed as hungering for spiritual peace through reconciliation with reality. We are shown how each found what she sought in differing degrees. This is an interesting and searching book.

EDITH R. RICHARDS.

A new book from the Rev. E. R. Micklem is something of an event in the devotional world. His *The World's Ransom* (S.C.M., 6s.) is perhaps the best collection of studies in the life of Jesus since A. D. Martin's *A Plain Man's Life of Christ*. Those who know the author will turn first to what he writes on the Transfiguration ("The King in His Beauty"), and will not be disappointed. In some of these 30 meditations a core of original insight may be found, and each is presented with an artist's care.

The Bishop of Oxford's *Church Dedications of the Oxford Diocese* (Oxford: Clarendon Press, 5s.) is engaging, if slight. By comparing the statistics for his diocese (though this was not the diocese it now is till 1836!) with those for the whole country, Dr. Kirk finds affection for women saints, together with a certain parochialism and a lack of imagination, in the religious sentiment of his diocese; and by plotting the dedications to the Assumption, which are disproportionately many in N. Bucks., conjectures a pilgrim's way leading to Walsingham. It is not very convincing.

"Machiavelli has usually been presented garbled": Professor J. H. Whitfield's *Machiavelli* (Oxford: Blackwell, 16s.) "is an attempt to make him plain" in all the attractiveness of his enthusiastic temperament and honest purpose. Cultural revaluation is a fine game, and Professor Whitfield knows how to play it, with a scholarship witty and fencing. There is a good deal of Italian in his book, but anyone understanding no more than the three words *tempo, gusto, brio* will enjoy it. M. Maritain, Mr. T. S. Eliot and others who use Machiavelli "as a stalking-horse for the Church" are put firmly in their places: Machiavelli "stands rather alongside Savonarola in his condemnations and in his desire for a return to the beginnings (in which, by definition, the virtue lies) of Christianity".

The heart of the Rev. T. H. L. Parker's *The Oracles of God: An Introduction to the Preaching of John Calvin* (Lutterworth Press, 12s. 6d.) is its three middle chapters, on "Calvin's Doctrine of Preaching", "Ars Praedicandi" and "Calvin's Gospel". Mr. Parker says he has been "forced to keep two classes of readers in mind", church historians and the whole Church; he would have produced a better book, had he contented himself with one or other of them. He is careless over details, often depends on passages quoted at second-hand, and naïvely scorns a bibliography as "a vain parade"; but he has also done much original study, and provides something not to be found before (at least in English).

Northampton Dissent goes back to the Lollards, and the town boasts "two of the most sacred shrines of English Nonconformity", the Congregational Castle Hill (or Doddridge), founded before 1690, and the Baptist College Street, founded in 1697. Relations between the two churches have (latterly!) been friendly, Castle Hill lending their vestry for baptism in the brook near by, as when Carey was baptized in 1783, and the churches combining in 1926 for the erection of the "Bethany Homestead" for the aged;

and there are welcome signs of collaboration between the Rev. E. A. Payne and Mr. B. S. Godfrey, whose respective *College Street Church, Northampton, 1697-1947* (Kingsgate Press, 2s. 6d.) and *Castle Hill Meeting* (author, 46 Baring Road, Northampton, 2s. 6d.) have appeared together. Both books are illustrated. Mr. Godfrey's account is notable for his research into the days "Before Doddridge" and for considerable quotations from the Church Book; Mr. Payne's benefits from being set against the background of the developing religious life of England during the last 250 years. No one at College Street has been of Doddridge's stature; but College Street has had John Collett Ryland, John Ryland and John Turland Brown among its ministers, as well as Marianne Farningham, the hymn-writer, and H. Wheeler Robinson among its members, and was closely connected with the founding of "the B.M.S., oldest of modern missionary societies". Both churches have been closely connected with work in the surrounding villages. These are little books, but Nonconformists everywhere must be grateful to two "sons of encouragement".

In *English Dissent under the Early Hanoverians* (Epworth Press, 6s.) Mr. Duncan Coomer, after differentiating "The Three Denominations", portrays "The Life of Dissent" in its meeting-house and their worship, its ministry, and the family life of its laity; sketches contemporary "Doctrinal Controversy"; describes relationships between Dissent and the State and State Church; and studies "The Impact of Methodism" on Dissent. Mr. Coomer writes as a Methodist, and the last chapter is in some ways the best; for the older Dissent his choice of the materials he uses is too patchy to inspire confidence (the bibliography, again, is long but erratic). He writes pleasantly, however, and may well arouse interest in those who find the larger works dull.

21s. is a lot to pay for 140 pages, and Colonel Charles Ponsonby's *Wootton: The History of an Oxfordshire Parish* (Oxford Press) will not be of much interest to most people. Akeman Street and Grim's Dyke cross the parish, but it has never been notable or produced notabilities, and seems to have been altogether unaffected by the history made or commemorated in more than one century in its great neighbour, Woodstock. At times the consecutive narrative becomes little more than lists or jottings; but it is competently put together, and there is always value, if not interest, in a competent local history.

Her own attractive pencil-sketches and a fine type lend distinction to Miss Ruth Cobb's *A Sussex Highway* (Epworth Press, 7s. 6d.), in which she tells of her walk from Lewes to Clayton, and of conversations by the way. Her manner is pleasing, if "ordinary". (Offham does *not* mean 'an outlying place'! See Ekwall.)

The title, *Child of Wonder,* is the best thing about Sir John Hammerton's "intimate biography of Arthur Mee" (Hodder & Stoughton, 12s. 6d.). It will give keen delight to Arthur Mee's countless devotees, though not delight undiluted, for Sir John does not hide his subject's sentimental, dithyrambic side, his childish impatience and self-dramatization. Yet, when all is subtracted, this utterly self-made, "narrow-minded little Nottingham Nonconformist", as his Chief, Lord Northcliffe, once called him, has few, if any rivals, in the art of "holding" children with the answers to their *Qui? Pourquoi? Comment?* (the title of the French edition of Mee's *Children's Encyclopædia*) and of imbuing them at the same time with a noble idealism. His limits appear in his phrase, "We believe in the moral beauty of Jesus as fervently as we believe in the Flag"; but he deserved a memoir better written than this is.

Mr. P. T. Kenway tells some racy stories of nineteenth-century Quakerism in *Quondam Quaker* (Birmingham: Cornish, 15s.); these, like his insistence

that, despite his resignation, he remains "a true Quaker", must be taken *cum grano*. From 1883 to 1906 he was in New Zealand, and much of his book is about his life there. There are some unusual illustrations in the form of heads (including his own) and other objects, done in wood: "a young fox" is specially taking.

The late Lord Keynes' concerns were so many and his gifts so varied that those who are strangers to economics may yet find much of interest in Professor A. C. Pigou's *John Maynard Keynes* (Cumberlege, for *Proc. Brit. Acad.*, 3s. 6d.); to his distinguished parentage and ancestry, of which Congregationalists are rightly proud, and to which Lord Keynes himself would draw attention in conversation (as also in *Who's Who?*), there is, strangely, no reference.

Dr. Cyril Bailey's memoir of *John William Mackail, O.M., 1859-1945* (Cumberlege, for *Proc. Brit. Acad.*, 2s.) is an appreciative but not uncritical account of Mackail's writings, with special praise for his Latin Literature, which "still has its freshness", and his *Life of William Morris*, "one of the best of English biographies".

A Christian Year Book (S.C.M., 5s.) has been entirely revised since its last appearance, and is as up-to-date as invaluable for its information on the churches in England and indeed throughout the world. Dr. John Marsh writes on Congregationalists, the Rev. Malcolm Spencer sub-edits the section entitled "Christian Social Witness", and the Rev. Norman Goodall carries the story of "The Movement for Missionary Co-operation" "From Tambaram to the post-war period". The Roman Catholic Church claims 2,406,000 in England and Wales as against 2,294,000 Anglican communicants in England.

GEOFFREY F. NUTTALL.

Dr. V. Ehrenberg's *Aspects of the Ancient World* (Oxford: Blackwell, 15s.) covers a wide range of subjects, some designed for scholars, others for more general readers. Topics include the significance of pre-history, the Etruscans, the influence of the Greek country on the Greek State, Eunomia, Sparta as a totalitarian State, early Athenian coinage and early colonies, the treatment of Heracles in tragedy, the significance of Alexander the Great, and estimates of historians as Burckhardt and Ed. Meyer. But amid an apparent diversity there is a fundamental unity: the stress that is laid upon the unity of European culture and upon the value of the contribution made to it, by the political genius of the Greeks. Dr. Ehrenberg can find no foundation of European unity in pre-history: the most important legacies of the ancient world are the Judæo-Christian and the Græco-Roman traditions, and only by a combination of these two was the continuity of European civilization guaranteed; and "Europe at all times was and is a union between East and West". To all who are interested in the ancient world and in the meaning of our European heritage, a matter never more vital than today, these essays may be heartily commended. H. H. SCULLARD.

The Old Testament and the Future Life, by Fr. H. F. Sutcliffe, S.J. (Burns, Oates, 16s.), is a survey of the Old Testament passages which speak, or have been thought to speak, of life after death. Fr. Sutcliffe is at his best where his Church allows him most freedom—in details of textual criticism and exegesis and in his own annotated translations. But the Church of Rome imposes severe limitations on his scholarship, and it is hardly surprising if he sometimes fails to satisfy those who are used to unfettered enquiry. He is bound to uphold the inerrancy of Scripture, and this creates for him unnecessary difficulties. He is bound to interpret Scripture by Roman doctrine, which draws an unHebraic distinction between

immortality and resurrection. He is bound to maintain the consistency of Scripture, and so transforms Sheol from the house of death into an embryonic immortality. But this is to judge the book by standards which the author would repudiate. By his own standards the chief weakness of the book is that it ignores the belief of Jesus and the early Church that the Old Testament prophesied the Resurrection.

G. B. CAIRD.

In *The Legends of Israel* (James Clarke, 10s. 6d.) we have a collection of 207 Jewish legends culled by the late Rabbi J. B. Levner from numerous Haggadic sources ranging from the second to the thirteenth century. He re-told them in simple Hebrew for Jewish children, and now they have been translated by Mr. Joel Snowman. Those who are interested in this branch of Jewish literature will find here a convenient compilation. Many of the touches are quaint and homely. Of the Confusion of Tongues at Babel we read: "When one said to the other, Go and bring me some water, he went and brought him dust; and if he asked for an axe, he gave him a wooden spoon." The stories cover the period from the Creation to the death of Joseph, and apparently further volumes are contemplated.

What Saith the Scripture? (Pickering, 10s.), by the late C. F. Hogg, contains answers to 200 questions "of interpretation, faith, and practice". These range from the Biblical text, through the Sacraments, to the best time for "taking up" the collection! The *O.T.* gets only 9 pages out of a total of 209 pages of text. Is the *O.T.* being so neglected as Christian Scripture that folk are ceasing even to ask questions about it? The authorities occasionally referred to are generally not the recognized ones, and the answers are not always convincing. But they are usually sane and sensible. "The Bible requires for its interpretation not ingenuity but sobriety".

Dr. F. A. Tatford's *Prophecy's Last Word* (Pickering, 15s.) is an exposition of the book of *Revelation*, in which the attempt is made to combine the truth in the preterist, historicist, and futurist schools of interpretation. This book conforms to a well-known type, of which one indication is the absence of the names of R. H. Charles and E. F. Scott from the list of authors quoted. There are some excellent photographs, three of them in colour.

A. J. B. HIGGINS.

I remember Henry van Dusen's complaining to me once that British Christians had really no knowledge of the Christian thought of America. If any readers are in this state of ignorance, they would do well to read *Man as Sinner in Contemporary American Realistic Theology* (King's Crown Press: London, Cumberlege, 15s. 6d.), by Mary Frances Thelen. Against the background of the liberal thought of F. R. Tennant, W. E. Hocking, and H. S. Elliott, and of the secular theories of the Fall of Man by Marx and Freud, it studies the thinking primarily of Reinhold Niebuhr, but also of Walter Marshall Horton, R. L. Calhoun, John C. Bennett, and H. Richard Niebuhr. It is not a book of great original thought, but it is a first-class interpretative study. The point of view is sympathetic but intelligently critical. This group of American theologians is of considerable importance, and I hope that this interesting exposition will be widely read. I warmly commend it.

Mr. Martin Foss has written a critique of *The Idea of Perfection in the Western World* (Princeton University Press: London, Cumberlege, 7s. 6d.), arguing that it is an essentially Greek idea meaning 'limited completeness'. He is scholarly, interesting, and up to a point convincing, but the upshot is more neo-platonic than biblical. The positive presentation of the idea of perfection, *e.g.*, by Dr. Newton Flew, cannot be dismissed so easily.

H. CUNLIFFE-JONES.

Dr. W. E. Sangster has written *The Craft of Sermon Illustration* (Epworth Press, 5s.) with a definite purpose clearly in mind. He is not concerned directly with the content of the preacher's message, but with its presentation. By the discriminating use of illustrations the preacher can make his theme arresting. Dr. Sangster gives examples showing how this purpose can be achieved. A modest book—the author never claims that the art of illustration is other than a subservient one. But it is an art, or a craft, in which practice makes for proficiency, if not for perfection.

H. Cunliffe Jones.

The Rev. W. E. French prefaces *The Gospel in India* (Carey Press, 6s.) with a brief factual survey of the land, and a more detailed description of the peoples to whom the Baptist Missionary Society ministers. The author's extensive and sympathetic knowledge of India is evident, and he has already placed us in his debt for this valuable introduction (particularly for his account of the people's religions) before we come to the main topic—a short statement on the beginnings of the Society's work in India, and a fuller account of the present day work, which is shown as continuing in the spirit of the Serampore Covenant. An encouraging factor in the present situation is the growing power and self-reliance of the Indian Church. This does, however, raise the question, made more acute by the present and future political prospects: what will be the position of the British missionary? Mr. French believes that the missionary renders the kind of service which will be necessary and welcomed in the future.

In *Personal Questionings of a Foreign Missions Enthusiast* (Hodder & Stoughton, 3s. 6d.) Dr. Garfield Williams critically examines missionary motive and policy as he has observed it at first hand, and makes some observations on present and future policy. The value of his criticisms is somewhat limited by their reference often being to situations which have since changed. His pleas for a fuller recognition of the potential influence of educated youth in the East, and for an acceleration in the handing over of missionary activities to free indigenous Churches, are important and merit full consideration.

It is a pity that Mr. Gilbert Baker's account of life in war-time Yunan, *The Changing Scene in China* (S.C.M., 6s.), has only recently been published, for it is probable that the average reader is more interested in learning what he can about the present situation there. Yunan was truly a "reception area" during the war. Because a fairly representative cross-section of Chinese life sought refuge there, Mr. Baker is able, by describing types, to give us some knowledge of the people and the effect of the upheaval of recent years upon their outlook and lives. He also relates how the Church was at work in this changing scene. The result is an interesting and valuable book.

Our Children's Future (Littlebury, 6s.) describes the plans made or envisaged for the reorganization and extension of education in the south-western counties of England. At the request of the B.B.C., Professor B. A. Fletcher, of Bristol University, made a tour of these counties to find out "to what extent the new Development Plans for Education were near to maturity", and his report, as given in six broadcast talks, is largely found in this book. It is an encouraging summary, for it reveals that wise and bold plans, with the welfare of children and youth at heart, are in operation.

The twelve *Beacon Lights of Grace* (Grand Rapids: Eerdmans, $2.50) selected by Mr. Richard Ellsworth Day are refreshingly different men; and his biographical vignettes of them should interest and help readers.

Hugh R. Dolphin.

In *China-Burma Vagabond* (Muller, 15s.) a well-known Methodist missionary recalls, in conversational style, a journey he made in 1939 and 1940

through eleven of the provinces of China and to parts of Burma. Mr. H. B. Rattenbury has lived so much in China that he is an authority on the customs and habits of the modern Chinese, but his record is lively and gay rather than pretentious. A good book for those who are interested in missionary work, for the general reader of travel books and, even, for those who seek knowledge about the common people of China and Burma.

BERNARD MARTIN.

In his interesting little book, *Christian Education in the First Four Centuries* (Faith Press, 6s.), Dr. L. Millar has brought together mainly from secondary sources a good deal of information about an aspect of early Church history that is not often noticed. He writes with the naïve enthusiasm of an earnest Anglo-Catholic, laying no claim to original research, but nevertheless he has performed a useful service and the reader must not let himself be put off by the blarney of the Dublin professor who writes the preface. A. VICTOR MURRAY.

Dr. Macalister Brew's *Informal Education* (Faber, 10s. 6d.) has no dull pages. Here is a woman really in touch with young people, who sees that education for interesting living is not a matter only—or even very much—of book learning. It can be approached through feet, eyes, hands, feelings—and about all these approaches she writes attractively, sensibly and often wisely. W. R. NIBLETT.

Education hitherto has tended "to separate out intellect from the whole child", and in *Essential Education*, the fourth volume in the series *Educational Issues of Today* (University of London Press, 4s. 6d.), Professor W. R. Niblett urges the need for parents and teachers to cultivate the child's openness to experience, his "ability to perceive the world fully and freshly". The writer recognizes the value of accurate knowledge and scientific training, but reminds us that "the most important kind of knowledge . . . is not intellectual"; it "is absorbed almost organically". If it is to meet the needs of the whole child, education must provide, among other things, "the means by which feelings can be released and expressed in ways not . . . likely to fixate emotional development at a primitive level"; it must also foster the growth of a coherent system of values, for this influences conduct more deeply than anything else. Here, in small compass and in lucid English, is much vision, humanity and sanity.

In *Approach to Christianity* (S.C.M., 2s.) Mr. A. R. Bielby discusses with three Sixth-Formers such questions as "Is God a person?", "Why Churches?" and "Religion versus Science". He knows the mind of boys and girls of Sixth-Form or undergraduate quality, and meets them honestly on their own ground. The questions at the end of each chapter are certain to provoke vigorous and fruitful discussion.

"The contemplative side of mountaineering" is the subject of an unusual little book, *The Mountains Shall Bring Peace*, by Mr. R. L. G. Irving (Oxford: Blackwell, 2s. 6d.). A veteran climber writes of what he owes to the mountains, and of the contribution they can make to the religious life and to the education of young people. KATHLEEN L. CARRICK SMITH.

Mr. Anthony Wagner's *Heraldry in England* (Penguin, 2s. 6d.) continues the decorative tradition of the King Penguin series, having sixteen jewel-like pages of coloured illustrations. The text deals largely with the history of heraldry and includes a useful glossary, but the layman may wish for more guidance on the elements of good heraldic design, with simple diagrams within the text and rather more reference to where he can most readily find for himself the most accessible examples, namely in architecture and its accessories.

Picturesque survivals of rural craftwork are well known, but in Mr. Norman Wymer's book on *English Country Crafts* (Batsford, 12s. 6d.) even the most experienced country-lover will be impressed by the list of over forty crafts that have provided the equipment of life for so many generations. The book contains a great number of excellent photographs showing the various processes, and some most interesting reproductions of old prints showing methods of earlier days, while the text deals with personalities, materials and the historical aspect, rightly emphasizing the interdependence of the various crafts. It is heartening to read of the efforts being made by the Rural Industries Bureau in securing the continuance of country craftsmanship, not as a picturesque survival, but because of its importance within the framework of an industrial age.

HUGH COLLINSON.

PERIODICAL PUBLICATIONS

Hibbert Journal (April). The opening article by Principal R. Nicol Cross is a review of Bertrand Russell's *The History of Western Philosophy*. "Damnation for Unbelief an Integral Element in Christian Doctrine" by Count Perovsky-Petrovo-Solovovo, provides much documentary evidence in support of a view which the author finds nauseating. Both Mr. Arnold Lunn and Dr. Hugh Brown offer comments on Prof. T. Callander's article in the October number on "The Sickness of Christendom and the Work of Alfred Loisy". Dr. G. Stephens Spinks contributes "Christianity Returns to the East", and Dr. G. F. McCleary "Paganism and Race Suicide". Dr. S. H. Mellone surveys philosophical and theological literature; reviews of two books on ethics are by Dr. C. J. Cadoux.

London Quarterly and Holborn Review (January). Much, though by no means all, that Dr. John Line, of Toronto, says about "The Theological Mission of Methodism" applies, *mutatis mutandis*, to other Free Churches. The Rev. D. R. Davies, in "Christian Faith in a Secular Age", adduces a series of disconcerting facts and asks that their implications be resolutely faced. The Rev. S. E. Keeble, about whom Dr. Maldwyn Edwards writes so finely, seems to have been a man after God's heart; fortunately, if not frequently, his type is found in all ministries. Further contributions include "The Church as Community" by Dr. W. F. Lofthouse, "The World of H. G. Wells" by the Rev. W. S. Handley Jones, and "The Cult of Apollo and Early Christianity" by Miss Joan M. Frayn.

Expository Times (March-April-May). "The Prophets and Sacrifice and Salvation" is a reasoned protest by Prof. N. H. Snaith against the prevailing tendency to minimize the antagonism of the prophets to sacrifice. Dr. Roderic Dunkerley contributes the third instalment of his series on "The Principle of Coherence in the Gospel Story"; the Rev. T. Tudor Rhys reminds us that preaching, like music, has a technique which needs cultivation. In "Singular and Plural in St. Paul's Letters", Dr. W. F. Lofthouse defends the apostle against caprice or carelessness. The first article of a new series dealing with the underlying unity of the New Testament is by Dr. A. E. J. Rawlinson; the Rev. R. P. C. Hanson—"The Wrath of God"—pleads for a right understanding of a neglected truth.

Baptist Quarterly (January). Prints the full text of the historic document known as "The Serampore Form of Agreement", signed on October 6th, 1805, by nine Baptist missionaries headed by Carey, Marshman and Ward. Writing on "Some Recent Trends in Swiss Theology", Dr. A. B. Crabtree inevitably devotes most space to Barth and Brunner, while noting the work of Wilhelm Vischer, W. G. Kümmel, Cullmann, Ludwig Köhler and Eduard Thurneysen. The Rev. W. Kirk Bryce writes interestingly on "John Ruskin as Educator and Friend".

Church Quarterly Review (January-March). The Rev. G. R. Timms gives an appraisal of the eucharistic theology of Cranmer as expounded by Dom Gregory Dix in the sixteenth chapter of his monumental work *The Shape of the Liturgy*. Bishop Headlam investigates critically "Jesus' Last Journey to Jerusalem"; Mr. Michael Hennell writes on "A Little-known Social Revolution". Dr. G. F. Nuttall's *The Holy Spirit in Puritan Faith and Experience* provokes the longest review—over eight pages.

Modern Churchman (April). Editorial comment ranges easily from Essential

Christianity to Clerical Escapism; from Atomic Bombs and Spiritual Forces to the Petrine Claims of the Papacy. Dr. H. D. A. Major writes critically but sympathetically of Alfred Adler, and contributes a notice in memory of Dr. G. G. Coulton. The scope of the article on "The Remarriage of the Divorced" by the Rev. G. L. H. Harvey is indicated in its sub-title, "The Rights and Duties of Parish Priests". The Rev. D. L. Scott has an interesting contribution on "South Africa's Greatest Bishop" (Colenso). There are over twenty pages of reviews.

International Review of Missions (April). Consists mainly of articles written in preparation for the meeting of the Committee of the International Missionary Council in July. The first seven deal with the position and prospects of the Church in Korea, China, Palestine and Syria, Mexico and Central America, India, the Slav World, and the part of Africa which is south of the Sahara. In the eighth and longest (26 pages), Dr. K. S. Latourette writes expertly on "The Church in the Anglo-American World: The Post-war Situation". Mr. W. H. Newell, of Mansfield College, has an article on " 'Functional' Social Anthropology and Christian Missionary Method"; and the Rev. Lyndon Harries on "Linguistic Research in the Church in Africa". The information assembled within the pages of this journal should go far towards combating the ignorance concerning the ecumenical movement and the stirring achievements of the missionary enterprise about which Dr. Latourette complains.

Review and Expositor (January and April). Prof. Frank Stagg—"The Purpose and Message of *Acts*"—thinks that many modern policies could be corrected by a re-study of this book. "The Theological Curriculum of Tomorrow in the Light of the Past", is a plea by Prof. W. W. Barnes that those who train Christian leaders should themselves have a thorough understanding of the times and their needs. Misunderstood by his contemporaries, Kierkegaard is now emerging from long years of comparative neglect; Prof. H. W. Tribble seeks to stimulate interest in the work of the thinker who has influenced creatively Karl Barth, Emil Brunner and others. A hospital chaplain writes freshly on "The Minister and the Problem of Guilt". In "Christianity and the Control of Power", Prof. Nels F. S. Ferré, a Congregationalist, has something to say, and says it vigorously. Dr. H. H. Farmer's "The Preacher and Culture", offers sound and practical counsel. Prof. R. T. Daniel is inadequate in "A Modern Trend in Old Testament Scholarship".

Harvard Theological Review (January). The most important article is Prof. H. B. Kuhn's "The Problem of Human Self-Transcendence in the Dialectical Theology". The theme is developed chiefly by reference to Barth, Brunner and Niebuhr, though the influence of Kierkegaard is assumed. Other articles include "The Decalogue in Early Christianity" and "Antiochene Exegesis in Western Europe During the Middle Ages".

Anglican Theological Review (January). Dr. R. E. McEvoy writes on "The Church and the World": its timeless task will be performed in the sphere of history, and in obedience to the known will of God. Two articles—"Authority and Freedom in Matters of Discipline" and "Atonement"—are by Prof. R. K. Yerkes. We apologize to Mr. W. E. Wilson that in our notice of his article in the last issue his name was spelt Watson.

Yale Review (Spring). "The Old and the New Diplomacy" is of general interest; Prof. E. L. Woodward pronounces in favour of the Wilsonian formula: "Open covenants openly arrived at", but is aware of difficulties. The internal scene is faithfully portrayed by Mr. Marquis Childs ("Issues and Leaders in Washington"); articles dealing with international matters include Mr. P. M. A. Linebarger's "The Complex Problem of China", and Mr. K. R. Greenfield's "The Mediterranean Way of Life". Literary topics receive consideration, *e.g.*, "The Heritage of Symbolism in Modern Poetry", "Trollope", and "The Layman and Libraries".

Evangelical Quarterly (April). This number is devoted entirely (except for reviews) to Biblical themes. Dr. B. F. C. Atkinson writes on "The Historicity and Accuracy of Scripture", and the Rev. J. Stafford Wright on "The Canon of Scripture". Two further articles deal with "The Authority of the Bible": (1) "The Attitude of the Reformers" by Prof. A. M. Renwick; and (2) "The Attitude of Modern Theologians" by Dr. G. W. Bromiley. The latter, unfortunately, is purely negative in content; no reference is made, even indirectly, to the insights of much recent writing on this theme. Prof. Renwick, on the other hand, deals positively with his stated subject.

Friends' Quarterly Examiner (Tenth Month). Makes its last appearance in its present form. T. F. Green, headmaster of Bootham School, has an interesting contribution entitled "Abiding Truths and Their Expression in the Language of Today"; he thinks that Quakerism has suffered in recent years through its neglect of theology. H. G. Wood writes on "The Spiritual Basis of World-Unity"; statistics and observations concerning Quaker usage are given in "Marriage and Membership" by S. J. Thorne.

Friends' Quarterly (January and April). The first two issues in a new format of what was the *Friends' Quarterly Examiner*. Margaret B. Hobling is the new editor. Under the title "Quakerism: A Religion of the Spirit: A Study in Origins", G. K. Hibbert happily reviews Dr. G. F. Nuttall's *The Holy Spirit in Puritan Faith and Experience*. Two articles of biographical interest are Alfred Braithwaite's "Margaret Ford Smith" and Manuel Joubert's "A Spanish Quaker" (Miguel de Molinos). John W. Harvey's contribution "Concerning the Book of Job" should not be overlooked.

Religion in Education (Spring). Mr. A. A. Jacka is thought-provoking in "The Curtis Report: A Striking Omission"; he would like to see religion filling a larger place in its recommendations. Prof. G. Henton Davies warmly recommends *The Westminster Historical Atlas to the Bible*. Characteristic articles are contributed by Dr. E. L. Allen and Dr. C. H. Dodd. A letter from the author of *How Heathen is Britain?* is, in effect, a fairly detailed diagnosis of the causes of the drift to paganism among the young.

Jewish Monthly (April). The decision of the Government to submit the Palestine question to U.N.O. means that Anglo-Jewish relationships have reached a critical stage. Both Dr. Cecil Roth and Dr. Robert Weltsch regret the calculated intransigence and pugnacious isolationism of the Twenty-second Zionist Congress at Basle which repudiated the far-sighted leadership exercised for so long by Dr. Weizmann. An outbreak of organized terrorism seems inevitable in Palestine. This new periodical (published by the Anglo-Jewish Association at 1s. 6d.) presents Jewish affairs with moderation and reasonable objectivity.

H. Cunliffe Jones.

SMALL BOOKS, PAMPHLETS, *ETC.*

Despite the Colour Bar (S.C.M., Torch Biographies, 4s. 6d.), by A. M. Pullen, is a well-proportioned account of the life and astonishing achievements of George Washington Carver. Born a slave, Carver grew into youth fired by a desire for education. Aided by an alert mind and unlimited grit he triumphed over seemingly hopeless circumstances, not least of which was the prejudice against his colour. Eventually Carver became world famous for his experiments and discoveries in applied science, and for his work at Tuskegee Institute. His whole life was ennobled by his humble sense of Divine vocation.

God the Loving Father (Religious Education Press, 5s.), by Miss Helen M. Rose, is vol. ii in the Nursery Lessons on the Agreed Syllabuses. The approach to religious training which animates these Lessons, and the Lessons themselves, are excellent. Parents and Sunday School teachers will profit from a study of them, as surely as Day School teachers will find this a helpful volume.

The revised edition of the Christian Education Handbook, *Junior Course for a Family Church*: First Year (R.E.P., 4s. 6d.), edited by the Rev. H. A. Hamilton, has been improved in various ways. It is good to know that these really fine Courses of Lessons are being widely appreciated and used.

The Rev. W. Norman Pittinger's *A Living Faith for Living Men* (Louisville: Cloister Press, 75 cents.) is noteworthy for its clear and forceful assurance that the Christian faith and life will give individuals and nations the peace and joy they desire. The author has a gift for providing apt illustrations.

In *Features of the Abyssinian Church* (S.P.C.K., 2s.) Mr. Douglas O'Hanlon describes a Church strangely different from our Churches in the West, yet having an impressive liturgy and order of its own, and readers may be surprised at its numerical strength.

The explanatory notes and meditations on the parables in *The Parables for Lent* (Lutterworth Press, 1s. 6d.), by the Rev. M. R. Beaufoy, will doubtless enable many readers to view the parables with fresh understanding. This booklet will prove helpful to Lay Preachers, both as a stimulus for thought and because Mr. Beaufoy brings the insights of modern study of the parables to aid our apprehension of them.

Two further New Advance Papers have been published (Livingstone Press, 9d. each). *Africa looks Ahead* is by the Rev. J. K. Main, and *Papua looks Ahead* by the Rev. Percy Chatterton. These booklets should be of much educational value, for they give the historical and general setting of the present day work of the London Missionary Society, and explain the plans for new advance, in those parts of the world to which the titles refer. The text is at times quite amusingly illustrated; but it would be an advantage to have larger and clearer maps provided.

Voyagers All (L.P., 1s. 6d.), by the Rev. G. H. Eastman, is about "John Williams V", the London Missionary Society's ship in the South Seas. The story is prefaced by a short account of the past ships and the men who have captained them. Mr. Eastman's long acquaintance with the present ship enables him to enliven the description of its duties and adventures with personal reminiscences.

The Treasure Book of Stories and *The Victory Book of Stories* (Methodist Youth Dept., 3s. 6d. each) reveal the Rev. E. T. Vernon's gift for observing a vital Christian truth in a simple incident or thought, and his ability, with a quiet humour, to pass it on to boys and girls.

The Rev. Derrick Cuthbert's talks to children, *Living in the Window* (Epworth Press, 3s.) begin by claiming one's attention and hold it, for the interest of the talks is skilfully maintained.

Churches and Youth Clubs which possess a projector for showing 16mm. films will be glad to have *Films for Church and Youth* (E.H.P., 1s. 6d.), a list of background films, sound and silent, which are of generally high standard.

HUGH R. DOLPHIN.

LECTURES, ADDRESSES, *ETC.*

IN the 1946 William Ainslie Memorial Lecture Prof. C. H. Dodd seeks to hold together *The Gospel and the Law of Christ* (Longmans, 1s. 6d.) as *both* essential to Christianity: what God has done *and* what we must do. "The precepts of Christ" are to be distinguished from the *O.T.* code as being "indications of *quality* and *direction* of action"; the new *power* granted for fulfilling them is not mentioned.

The Lyrical Poetry of Thomas Hardy (Nottingham Univ. Coll. Librarian, 1s. 6d.), the 1946 Byron Foundation Lecture, is a distinguished study of "the most representative English poet between Tennyson and Yeats", yet "a singular figure", by Prof. C. M. Bowra. He shows the effect on Hardy's poetry of a crisis through which Hardy passed "probably when he was in his thirties . . . and felt that in it he had lost past recall something which had irradiated and strengthened his whole being".

The Study of the Modern History of Great Britain, 1862-1946 (Oxford: Clarendon Press, 2s.) is the title Prof. Keith Feiling chose for his Inaugural Lecture as Chichele Professor; but his lecture is notable rather as a *confessio fidei* in the value of historiography in general, as understood at Oxford, *i.e.*, in the re-experiencing, by a spirit ever-listening, comprehensive and welcoming, of process, sequence, and moral expectancies.

Viscount Samuel, in the first Ramsay Muir Memorial Lecture, *Persuasion or Force* (Gollancz, 6d.), decides that "we should tolerate everything—except intolerance; that Liberty should suppress nothing—except attempts at its own suppression".

The 1947 Essex Hall Lecture, *An Approach to Truth* (Lindsey Press, 1s.), is by the Professor of Astrophysics at Cambridge, Dr. F. J. M. Stratton, who, while urging the necessity of complete freedom for the scientist, would yet accept "convictions based on non-physical approaches to truth".

GEOFFREY F. NUTTALL.

NEW EDITIONS, REPRINTS, *ETC.*

THE latest 'Double' in the 'World's Classics' (Oxford Press) is George Eliot's *Middlemarch*. Tolstoy's *The Kingdom of God and Peace Essays* (the five essays were written between 1894 and 1909) have also been reprinted as a 'Double'. Each volume, in attractive type, costs 6s.

The Rev. E. A. Payne's *The Great Succession* (Carey Press, 3s. 6d.), short biographies of ten leaders of the Baptist Missionary Society, during the nineteenth century, has been re-issued.

ALSO RECEIVED

Outline of the History of Modern Jewish Religious Thought (18th-20th centuries). Lev Gillet. Christian Institute of Jewish Studies, 1s. A work of reference, with biographical notes, under the headings Reformism, Orthodoxy, Zionism, Mysticism. Notably learned and notably cheap.

Promised Land. Ellen Thorbecke. New York: Harper. $3.50. Presents case for the "Jewish" Palestine. Magnificently produced with modern technique of attractive photographs, diagrams, *etc.*

What's Your Idea? Norman Snaith. Epworth Press, 1s. Four talks on people's idea of God.

Five Women. Mary Stoate. Epworth Press, 6d. Devotional notes for women about five women who met Jesus.

"The Church Which Is His Body". Bishop of Colombo. Dacre Press, 6d. A sermon against the S. India Reunion Scheme.

Enjoying Poetry. C. Day Lewis. Camb. Univ. Press, 1s. The first of a variety of "Reader's Guides". 4½ pp. of attractive discussion, with 8 pp. of "Some Books To Read".